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THE EMPEROR.

POINTS AND PICKINGS

OF

INFORMATION

ABOUT

CHINA AND THE CHINESE.

BY THE

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"PAUL PRESTON," ETC.

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BY W. H. PRIOR.

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POINTS AND PICKINGS.

CHAPTER I.

TWO OR THREE REMARKS, GENERAL AND PARTICULAR.

China too large to be fully described in a small Book.—It is well to secure the best parts of a thing when we cannot have it all.—There are no Men like our own Countrymen, and no Country in the World like Old England.—Extent of the Chinese Empire.—Chinese Decorations in the Pavilion at Brighton.—Illuminated Staircase.—Painted Ceiling.—Glass Pagoda.—Chinese Mythological God of Thunder.—Chinese Ambassador.—Chinese Collection.

"POINTS AND PICKINGS!" Rather an odd title, you will say, for a book, and yet, not a bad one, as I think I can make it appear. No one can put the world in a walnut-shell, nor cram into a little book all the concerns of a great empire. When we cannot have the whole of a good thing, it is well if we can secure its better parts. Now China is too long, too wide, too crowded with people, too strange, too full of curiosities, too everything to be

brought into a small compass. I therefore purpose to *point out*, and to *pick out*, for your advantage, what will most amuse you, and what is best deserving of your attention. You cannot but see the reasonableness and seasonableness of my plan, therefore, I say, "Points and Pickings" for ever! Hardly, do I think, that I could have chosen a better title.

"Points and Pickings!" It is clear, from the very words that I am not going to put you off with a humdrum account which might send you to sleep. If my book be not full of good information, good feeling, and good temper, it will not be the book I intend to make it. Mine will not be a history of China and of the Chinese people, but a careful, correct, and sprightly selection of such things as will afford young people the most pleasure and the most profit. I see now, that you begin to like my title, "Points and Pickings" almost as well as I do myself.

"Points and Pickings" is a phrase so capable of general application, that I should not much wonder if it grew into a sort of proverb.—"Have you read 'Points and Pickings?'" will, I hope, be a question, among young people, almost as common as "What o'clock is it?" Every boy knows the difference between a hat-full of brown shellers, slipped of their husks, and a hat-full, partly made up of husks and leaves. Look at one heap of apples, some of them unripe, some decayed, and

some worm-eaten; and at another heap of sound, red-streaked, cherry-cheekers, all picked with care from the laden boughs of the tree. There is no comparison between the one and the other. The picked hat-full and the picked heap recommend themselves to everybody.

"Points and Pickings!" There is something so novel, attractive, and promising, withal, in this title, that those who take up the book will not, I trust, soon lay it down again. It seems to set forth variety, and to say, if one chapter suits you not, try another! I will try to please you, and I hope you will be pleased without trying. The more I tell you of the great empire of China, the more, I trust, you will like Great Britain. Were I called on to decide what people beneath the stars are most worthy of estimation, I should certainly *point* to my own countrymen; and were I required to choose the best out of all the kingdoms of the earth, you may be sure that I should *pick* out Old England.

> Old England! I loved thee in childhood and youth,
> Thou homestead of honour, religion, and truth!
> Thou land of the brave and the free; giving birth
> To the fairest and boldest and best of the earth;
> Till reason, affection, and memory depart,
> I will fling thee my blessing, thou loved of my heart!

As I wish to give you all the information I can of the Celestial Empire, I shall not take up your

time with a long story about myself, for it cannot matter to you two straws whether I went out to China as commissioner, or missionary; as ambassador, or secretary; or whether my object was to persuade the Hong merchants to supply us with tea on better terms, or to compel "Reason's Glory," the Emperor, to listen to reason. The better way will be for me to leave these matters to your consideration; and if you should find out, at last, that I am a much greater man than you now suppose, and that my object was much more important and benevolent than you have ever imagined, I hereby promise not to be offended at your discovery.

The whole empire of China, or that portion of the globe over which the Emperor of China rules, occupies, by common report, a space of five millions of square miles; and when I tell you, that China Proper alone comprises more than four thousand walled cities, you will hardly expect me to be familiar with all of them. If I have made myself acquainted with one half the number, you will allow that some credit is due to me; and if you will make yourself well acquainted with the other half, I will then admit that some credit is due to you.

Think not, because I write with a cheerful spirit and in a lively style, that my descriptions are not to be relied on. You shall have truth at my hands. I will neither represent the tails of the Chinamen to be an inch longer, nor the feet of

the Chinawomen to be a hair's breadth shorter, than they really are. The palace of Pekin, the Porcelain-tower at Nankin, and the Boat-town near Canton, shall all be represented in their proper places, and neither the height of a mountain, nor the length of a river, shall be wilfully increased or diminished. If you know anything of China, I hope you will admit the correctness of my descriptions; and, if you know nothing of it, I trust that my little volume will, in some degree, supply the deficiency.

That China is a wonderful country will not be called in question; nor is it less apparent that late events have rendered it of increasing importance to Great Britain. Some knowledge of it, then, becomes interesting, if not necessary to all; and you would hardly like to be found ignorant of that which other young people know. Let me here make a general remark that you may find particularly useful: China is sometimes spoken of as the Empire of China, which includes China Proper, Chinese Tartary, and Thibet; or, as others describe it, China Proper, Mantchouria, Songaria, Little Bucharia, Mongolia, and Corea; but generally, when China is spoken of, nothing more is meant than China Proper. My "Points and Pickings" will relate to this latter country.

China is bounded on two sides by the Pacific Ocean; but this great body of water is so broken into gulfs that it hardly looks like a sea. One of

these gulfs, the Yellow Sea, is bounded by Tartary and Corea; and another, the Sea of China, is bounded by Formosa, Borneo, and the Philippines; but there is nothing like examining thoroughly the map of any country that you wish well to understand.

If you have seen the Pavilion at Brighton, no doubt you have gazed, with all your eyes, on the illuminated staircases; the ceilings on which are painted the flying dragon, enwreathed with serpents, the four bats, and Chinese bird of royalty; the golden dome; the sparkling glass pagoda; the bamboo couches; the splendid canopy; and the stained-glass skylight, where the Chinese mythological God of Thunder is represented in brilliant hues. All these are very fine; but to see things to the best advantage, they must be in their proper places. I like to see the polar bear on an iceberg; the tiger in a jungle; the lion in the desert; and Chinese curiosities at Pekin.

But go the shortest way you will, it is a long way to China. I found it so. Take my advice, then, and remain at home till Taou-Kwang, the Celestial Emperor, Imperial Brother to the Sun, and Cousin-german to the Moon, sends you an invitation. This will save you a great deal of time, a great deal of expense, and a great deal of vexation. I have just heard that a Chinese Ambassador, a real, live Mandarin, in the plenitude of authority, is on the eve of exhibiting his red

button, peacock's feather, pigtail, and five-clawed dragon among the "blue ribbands, black rods, white sticks, and garters of the Court of Her Majesty Victoria." Wait, then, at all events, till you have an opportunity of consulting him, and, in the mean time, content yourselves with reading all the great books, and the little books, on China that come in your way, and pay a visit to the Chinese Collection.

I have been to this exhibition myself many times; and the idols, priests, mandarins, gentlemen, soldiers, and tradesmen, with the Chinese shops, furniture, paintings, carvings, lanterns, inscriptions, and endless curiosities, have made me fancy myself once more in China. At one moment I have been squabbling with Commissioner Lin, and Admiral Kwan Teenpei, and at another peaceably sipping tea with Howqua, the Hong merchant or Pwankequa, or Samqua, who has favoured me with his crimson ticket of invitation to bestow upon him "the illumination of my presence."

When you go to the Chinese Collection, pause at the "three precious Budhas;" not to bow down and worship them, but to thank God that you have not been brought up an idolater. As you look around, at first you will be a little at fault; for all that you have heard of China, and all the figures you have seen on tea-chests and fans, and in China shops, and grocers' shop-windows, will

come rushing at once on your memory in admirable confusion. Whampoa and the Great Wall; Canton and the Grand Canal; Pekin puzzles, and porcelain vases; with jugglers, ivory balls, vermilion, Confucius, parasols, and summer arbours, Kien-long, pagodas, leaf-gold, and Lord Macartney, will all be flitting through your mind; but sit you down; look for a minute at the company; collect your thoughts, and I promise you a treat that you will not be able to get every day in the year.

As you walk through the Exhibition you will be sure to notice the grave-looking Mandarin of the first class, with his state robes stiff with embroidery, and enormous bead necklace. The priests of Fo, or Foh, and Taou; the Tartar archer; the blue nankeen-trousered soldier; the Chinese ladies of rank; the tragedian, whom, on account of his finery, you will put down as a Mandarin at least, or, perhaps, mistake for the Emperor; the juggler, the itinerant barber, the spectacled shoemaker, and the travelling blacksmith; and if you can pass by the Pavilion, the Sedan scene, the lanterns, the model boats and war junks, the screens, porcelain, carvings, paintings, fans, and "ten thousand Chinese things" besides, all worth an individual attention, without being abundantly gratified, you must have very unenviable dispositions. Should it be that you happen to think, as hundreds do, that the Chinese are a race of sleek-

headed simpletons, incapable of works of art, the Exhibition will at once reprove and correct you. The proprietor of it has three good things in his possession, good sense, good taste, and a good knowledge of China, to say nothing of his being a man of energy and enterprise, and the owner of the best Collection of Chinese Curiosities in the whole world.

CHAPTER II.

A RAPID RUN TO CHINA.

Set sail.—The Channel.—Bay of Biscay.—Madeira.—Flying Fish.—A Shark.—A Porpoise.—Speak a Ship.—Pull up a Boat's Crew.—A Water Spout.—The Canaries.—Cape Verd.—The Mauritius.—Penang.—Straits of Malacca.—Chinese Sea.—The Thousand Isles.—Hong Kong.—Flotilla of Boats.—Outside Pilot.—Pilot Boat.—Hong Kong Bay.—The Town described.—Vessels.

THERE are two ways to China, even if you do not go overland to India. You may, after clearing the Atlantic, either sail easterly, doubling the Cape of Good Hope, and crossing the Indian Ocean, or westerly round Cape Horn, and across the Pacific; but there are some reasons why neither of these might, at the moment, suit you, even supposing you would like the voyage.

Whether you sail easterly or westerly, in either case you must pay for your passage and your outfit before you go on board, and the amount will be a good round sum. It may, also, be inconvenient to spend so many months on the water, as you must do, if you embark on the voyage, to say nothing of accidents and sea-sickness; but if you

will be content to go to China in fancy, and not in reality, all these inconveniences will be avoided.

Let me suppose, then, that you are on board the *Sir George Staunton* or the *Trincomalee*, and that, having cleared the Channel, and weathered a storm in the Bay of Biscay, you are already arrived at the Isle of Madeira. Again you set sail, your sea-sickness has abated, and you look with delight on the things around you. One day you see flying fish; on another a shark, or a porpoise, is hooked and heaved upon the deck; then you speak a ship bound for Liverpool, and pick up a boat's crew of half-famished seamen who have been wrecked off the Canaries. At last a water spout attracts your attention, and you repeat the lines of poor Falconer, who perished in the mighty deep.

"While from the left approaching we descry
A liquid column towering shoot on high;
Its foaming base an angry whirlwind sweeps,
Where curling billows rouse the fearful deeps.
Still round and round the fluid vortex flies,
Scattering dun night and horror through the skies.
The swift volution and the enormous train,
Let sages versed in nature's lore explain.
The horrid apparition still draws nigh,
And white with foam the whirling surges fly."

On! on! you go through the world of waters, the wind whistling through the cordage, the tall masts creaking, and the ship ploughing her way

amid the whitening waves. At one time swimming like a fish, and at another seeming to fly like a bird. Oh! there is a strange, a wild, an irrepressible delight in dashing through the foaming billows! Cape Verd is passed, St. Helena is astern, and now you are buffeting the billows in a vain attempt to double the Cape. Cheerly! all 's well! Again you are on your way. You have had occasion to touch at the Mauritius, you have reached Penang; you have run through the Straits of Malacca. You are already in the Chinese Sea.

At the entrance of the Canton river the islands are more than you will take the trouble to number; the Chinese call them "The thousand Isles." Many people besides the Chinese have a habit of speaking in round numbers, and not being very precise in their descriptions, as though a hundred or two, more or less, would hardly signify. Hong Kong is one of these "Thousand Isles."

Look out sharply a-head on approaching Hong Kong. You will see the land some twenty or thirty miles away, and you will see, also, the water covered with a flotilla of two or three-masted boats, with fore and aft sails made of matting. These are fishing-boats in pairs, dragging a net between each pair. Now you may begin to sketch and make notes, to call forth the wonder and admiration of your friends on your return to Old England.

You will soon have an outside pilot alongside



HONG-KONG.

your ship. There are inside pilots as well as outside; they are licensed by the Chinese government to conduct foreign vessels through the Bogue from Macao to the inner waters of the river. The pilot-boat will be wedge-shaped, sharp in the stem and broad in the stern, and lying with her head low in the water—with bamboos stretched across the sails, so that a reef may be taken in at once by simply lowering the yard. In front of the main-mast you will see a well containing a fair supply of water; and the Chinese sailors aboard, in their wide blue calico trousers reaching a little below the knee, and their loose jackets, or smock-frocks, as open as they can be at the neck, will remind you of the figures you have seen in china shops in Old England.

If you should happen to have your head full of the three hundred and fifty millions forming the population of China, and expect to see one house built on another, and the people almost walking on each other's shoulders, you will be disappointed; the coast is barren, and you may look a long while for a crop of grass or a full-grown tree, without finding them. We often form strange notions of places we have never seen.

Hong Kong is, perhaps, between thirty and forty miles distant from Macao, and as much as a hundred from Canton. The island is eight or nine miles in length, and varies from two to five in breadth. I question if the narrowest part of the strait that divides it from the main land, is more

than a mile across. The name of Hong Kong is a corruption of Heong Keong, the "fragrant stream."

Hong Kong, having so famous a bay and such good and safe anchorage, with water deep enough to float a first-rate man-of-war close to the land, or within a cable's length from it, must rapidly improve, while Macao will no doubt decline. When the British entered on the island, its inhabitants were about four thousand, but it is now getting populous, for the natives from Cowloon, or Kowlung, a town opposite, on the main land, are flocking there in great numbers. The people, some time ago, were thought to be not less than thirty thousand. If you happen to be fond of architecture, you will have a high treat here. People generally think that there are only *five* orders of architecture; but if you will only stand on a proper spot at Hong Kong, and look keenly round, I will undertake that you will very soon discover fifteen, if not *fifty*.

At Hong Kong you will see godouns or warehouses, in abundance. In the middle of the town is the Government-house on a hill; the Post-office is on another hill. It is said that on Valentine's day last, a hundred and fifty thousand additional letters passed through the London post-office—hardly need I say, that the number passing through the post-office at Hong Kong on the same day was not *quite* so great. The buildings

belonging to the Morrison Education Society, the Missionary, the Medical, and the Seamen's Hospital, with public edifices and goodly mansions in all directions, will attract your attention. Among these, are the Court-house and the Gaol. One might almost suppose, by the number of people which take up their abode in the latter building, that it was by far the most desirable and favourite residence. The deep valley running from north to south across Hong Kong is called "The Happy Valley."

The vessels running to and fro between Canton, Macao, and Hong Kong, are fast boats, using sails and oars, which carry letters — Schooners and cutters, small vessels of European build and rig —and lorchas, large-decked Chinese boats, from twenty to forty tons. The latter are generally preferred by passengers, but if you can get aboard an European ship do; you may be a little longer on your passage, but your comfort will be greatly increased. We learn these things by experience.

That Hong Kong is a place of rising importance is certain; and that the British people who congregate there may one day have great influence on the great Empire of China, is almost as evident. It is for this reason that I hope many who go there will embody the British character; settling down, not as a mere group of money-getters, tea-buyers, and opium-sellers, but, as men with hearts in their bosoms, that beat for the real good of all

mankind. Too often do Englishmen, when abroad, bring dishonour on England. May the residents of Hong Kong be of a different character; open-hearted, hospitable, and generous, spreading around them knowledge, humanity, and justice, kindness virtue, and piety.

> A Briton, though on foreign ground,
> Should spread a generous influence round;
> As true in temper, heart, and soul,
> As trembling needle to the pole.

The southern side of the island is more fertile, pleasant, and picturesque than the northern, though the buildings of the British are on the latter, to secure the anchorage of the bay, and to avoid the fury of the south-west monsoon. We must not expect to reap every advantage. Wherever we are, we must give up one thing to possess another.

In Hong Kong Island there is plenty of clear fresh-water, and no difficulty in procuring granite; while in the bay to the north there is abundance of ships, and no lack of fishing-boats in the bays of Tytam and Chuck-py-wan, to the south. The sportsman will find snipes, quails, and partridges, without much trouble; while the naturalist may extend his acquaintance with deer, armadillos, land tortoises, and snakes; palms, plantains, bananas, wild pomegranates and mangoes, longans, lichees, and pechees, pine-apples, oranges, pears,

sweet potatoes, and yams. Though a considerable part of the land becomes boggy after rain, and though the cold blast and the heavy shower are rapidly followed by burning heat, yet are there worse places in the world to live in than the island of Hong Kong.

Hardly do I know a more exciting scene than that which is often presented by Hong Kong Bay; for what with the mountainous masses around it, both on the islands and the mainland; the British war-vessels, clippers, and steamers; the Chinese junks, chop-boats, sanpans, rafts, pleasure-boats, and fishing craft; the bamboo sails, the gay colours displayed on the masts, the Chinese sailors, the deafening sounds of the tom-toms and gongs, when a vessel is about to sail, and the Ching Ching Joss, or firing of crackers, and burning of high-coloured and tinselled paper, cut into fanciful forms, and scattered in a flaming shower on the water; altogether a stranger is absolutely bewildered with novelty.

CHAPTER III.

MACAO AND WHAMPOA.

Macao.—European Ships.—Tanka-women.—Tanka-boats.—Coolies.—The Praya Grande.—The Doctor.—The Astrologer.—The Umbrella Maker.—The Cobbler.—The Tinker.—The Bookseller.—The Blacksmith.—The Inner Harbour.—Opium Smokers.—Smugglers.—Gamblers.—Thieves.—Camœn's Cave.—Protestant Burial Ground.—Print-hawkers.—Whampoa.—Walled Town.—Villages.—Pagodas.—Plantations and River Scenes.—Whampoa Reach.

Let me now suppose that you have left Hong Kong for Macao. The appearance of the place from the sea is good. You will run through the European ships which anchor some miles from the shore; and you will hear the clamour of the Tanka-women, water-women, who ply in the tanka-boats, which are in form very much like half a walnut shell, and about six or eight feet long, and three or four broad, with a deck and a cane roof over the middle of it. These boats are just the very things for your sketch-books.

Well, the tanka-boats will take you to the shore; the Chinese coolies, or porters, will rush

into the water to meet you; they will seize hold of your luggage, and grapple with one another for the honour and profit of carrying it across the quay to the habitation where you mean to take up your abode. You arrive safe at last, and sit down, hungry enough, to your "tiffen," pork chops, beefsteaks, ham, eggs, and potatoes. Refreshed by your meal, you begin to feel courageous, and make up your mind for an expedition. Nothing will do but a stroll along the Praya Grande. As you walk along, the young Chinese stare with all their eyes at the newly imported "barbarians;" for such is the name given to foreigners. The Portuguese part of Macao is principally on the hills, while the Chinese, or Bazaar part, occupies the low ground. The town is well-built, and has good streets; but as the lanes are too narrow to admit wheel-carriages, sedan-chairs, covered with cloth of a dark colour, gloomy-looking things, are mostly used. There is no likelihood of your fancying yourselves to be in Cheapside, London.

If your purses are well lined, you will go into the Chinese shops in the European part of the city, and pay half-a-dozen dollars for what you may get in Old England for much less than as many shillings. You will, of course, go to the open space before the Court-house, and there you will see such an assemblage of itinerant Chinamen as you never witnessed before. Human beings of all ages, and seemingly engaged in all occupations, are presented

to the eye, while sounds of all kinds reach the ear. The very confusion of the scene adds to its interest. Here is a doctor, a second Galen, deeply skilled in the healing art, with an extensive assortment of medicinal herbs before him. An astrologer, another Sibley, who is sagely revealing the secrets of the stars to those who have bribed him to make known their mysteries. An honest umbrella-maker, and an indefatigable cobbler, the former ready to protect you from all evils over your head, and the latter to defend you from those under your feet. A bookseller, with his whole library exposed for sale. A blacksmith, hard at work at his travelling smithy. A money-changer, with his table, coins, and steel-yard. An auctioneer, clamorously setting forth the merits of his fans, tobacco-pipe heads, and tinder-boxes, with barbers, fishermen, sweet-meat-sellers, glass-menders, china-ware men, children and strangers, these altogether make up a scene of life, bustle, and clamour, that you are not likely soon to forget. The Chinese are a strange people!

The meaning of the word "Macao" is "The entrance to the bay." The declivity on which the town is built, and the mountain rampart beyond it, add much to the interest of its appearance; nor is the fort-like Portuguese church on the neighbouring height without its attraction. Two or three centuries have now passed since the Portuguese obtained permission to build the place, for the services rendered by them to China, in clearing

the Chinese waters of a desperate gang of pirates. But, though it is regarded as a Portuguese town, it is, in reality, under the government of China.

At Macao all Canton-bound foreign merchant-ships procure a chop, or permit, to sail past the forts, and take an inside pilot on board. Until latterly not a single lady, either European or American, was allowed to go farther into the Celestial Empire than this place. I know not what you think of this ungallant prohibition, but to me it seems anything but creditable to the followers of Confucius. However, it is all in favour of the ladies of China, for they would assuredly suffer much by the contrast were British women set beside them.

> For beauty and kindness and virtue combined,
> For the graces of form and the charms of the mind,
> For affection and soul-beaming eloquent eyes,
> Old England! thy daughters unrivalled arise.

Should you visit the inner harbour, be content with a glance; crowds of junks, and an endless number of sanpans, or family boats, and floating houses, line the beach and spread themselves over the waters. In these are opium-smokers, smugglers, gamblers, thieves, and desperate rascals who here congregate for bad purposes, and for the means of escape to the lurking-holes in the neighbouring islands. "Birds of a feather flock together," and desperate villains, partly for vicious

practices, and partly for safety, do the same thing. The number of pirates on these waters is immense, and their daring attacks are almost beyond belief. What will not men do who are urged on by poverty, vice, and opium! There are bad people in all countries, and China is by no means an exception to the rule.

You have heard of Camoens, the Portuguese epic poet. It was at Macao that he wrote, during his exile, a great part of his principal poem, the "Lusiad." You must visit what is called the "Cave of Camoens." If you walk into the Protestant burial-ground, you will find the name of Dr. Morrison among the tombs. Dr. Morrison translated, with assistance, the Holy Scriptures into Chinese, and compiled a dictionary and grammar of the Chinese language. Be sure that you call on Chinnery, the painter: he has years on his brow, but his hand is very talented. Go also to the Jos-house, or temple that looks on the inner harbour. Joss is the Portuguese word "Dios," God, corrupted, so that a Jos-house is a god-house. In the slang of Canton all idol temples are called Jos-houses, and to "chinchin, or ching-ching Jos," is to worship any superior being.

You will be amused at the hawkers of prints, and still more if you purchase what they have to sell. One offers, perhaps, the drawing of a steamboat, with the following inscription in Chinese attached to the drawing.

" She 's more than three hundred cubits long,
And thirty odd in height and breadth:
Iron is used to bind her stiff and stout,
And she 's painted black all round about.
Like a weaver's shuttle is her shape;
On both sides carriage wheels are fixed,
And using fossil coal to make a fire,
They whirl round as a race-horse flies—
Of white cloth all her sails are made.
In winds both fair and foul she goes;
On her bow is the god of the waves;
At stem and stern is a revolving gun;
Her form is truly terrific to men."

Another drawing of a steamer by the Chinamen may be yet more amusing, for in it "the men are half as tall as the masts, and dressed in red jackets and pea-green trousers. One man is looking out in the foretop with a spying-glass to his eye, larger than the yard near him. A long yellow cannon, three times the diameter of the masts, projects a few yards over her bow and stern. Her wheels are drawn altogether out of the water, that all may see that they are round, and they are painted of all the colours of the rainbow."

Suppose you push on for Whampoa. The island is about ten or a dozen miles below Canton, and divides the river into two parts. Away you go! Fine weather and a fair breeze. Already have you Whampoa before you. There is the island, with its walled town, its pagoda, its store-houses, its orange groves, and its rice and sugar-cane

plantations. The southern channel, or Whampoa Reach, is the place where, for so many years, foreign ships have anchored.

Now you must look about you, for in the crowded river at this part, being so near Canton, there are always nice little points and pickings for the poet and the painter. Ships of different nations, war junks, and boats of all kinds, in unbounded variety. Look on the green fields on the shore, the canals, the villages, the bustling people, the groves of rich foliage, the orange trees, the bananas, the bamboos, and the high lands beyond them. This is a view worth coming to see. Again I say look about you.

I may, perhaps, say something more about the river-life of the Chinese in another place, for the number of persons who live continually in boats and barges on the rivers and canals of this extended country is very great. There are, as it were, floating towns and villages in abundance, where the people live entirely on the water, carrying on trade and merchandize.

Yonder are sanpans by dozens; there are war junks of different sizes, and bamboo battans and mat-sails catch the eye in every direction. Look a-head to the long string of washerwomen's boats, hanging, like a fisherman's net or the tail of a kite, astern of the merchantman. There are the women washing, ironing, folding, and mending clothes, and spreading them to the sun and wind on the



RIVER SCENE.—CHILD OVERBOARD.

lines and bamboos that they have stretched across to bear them. One woman is up to her elbows scrubbing away at the clothes; another is busily employed at her needle; while her neighbour is ironing with equal industry. Do you see the one with her baby at her back, cooking the dinner? No lack of children; some are tied with a string, lest they should tip over the gunwale; some have paddles in their hands, young Columbus's, beginning betimes to learn to row, that they may make longer voyages; and dozens have painted blocks of

wood, resembling gourds, fastened to their necks to keep them afloat, should they, by any accident, fall into the water. What with the island, the town, the villages, the plantations, the pagodas, the river, the ships, the war junks, the mat-sailed boats, the seamen, the women and the children, if you have not enough to occupy and amuse you, it is high time for you to make the best of your way back again to the white cliffs of Albion, which you ought never to have left. But I hope better things! I hope that you are gazing around you with interest and wonder. Think for a moment you are within a dozen miles of Canton, and beyond

The great wall of China, an emblem of war,
Over mountain and valley is stretching afar.
It was surely worth while to cross over the seas
For a moment to gaze on the long-tailed Chinese ;—
The narrow-chinned, small-footed women, and then
The pale yellow cheeks of those grave-looking men.
You have seen, on a fan or a tea-chest, no doubt,
Their figures, 'mid gardens and temples drawn out ;
Well ! the pictures, and sober-faced people so odd,
Are as like one another, as peas in a pod.
Could we look on the natives, what groups should we see
Manufacturing vermilion, or sorting their tea,
Or using their chop sticks with features profound,
With their rice-paper paintings, and porcelain around.
The sleek-headed Emperor, sun, moon, and star,
Of the Celestial Empire, is shining afar ;
But not knowing how, while we roam at our ease,
To make sense of a score of his senseless decrees,

We must leave the hard task, to find out what he means,
To his supple-jack, low-cringing, proud mandarins,
Who crawl on all fours, as in duty they're bound,
And solemnly bump their bald heads on the ground.

There! you have sailed some fifteen or sixteen thousand miles; you have weathered a storm at sea; you have seen a little of the wide world; you have gazed on Chinese people, as well as on their ships, houses, villages, and towns, and may now as well finish your voyage by dropping your anchor in Whampoa Reach, and dreaming of Old England.

Who that sails the world around,
Does not yearn for British ground?
Distant lonely lands there be
Clothed with beauty, fair to see;
But the fairest spot on earth
Is the land that gave me birth;
Wheresoe'er my bark may roam,
England! England is my home!

CHAPTER IV.

THE PEOPLE OF CHINA.

The People described.— Chinamen.— China-women.— Small Feet.—Dress.—A dandy Mandarin.—Food.—Residences. —Character of the Chinese.—Anecdote of Chinese gratitude.

As I shall offer you "points and pickings" of most things connected with the Chinese, so it may be as well to say something here, in few words, about the people, that you may not be altogether ignorant of their appearance and character. That was an odd thought which I met with the other day—"The Chinese nation is so ancient that I cannot bring myself to think there are any young people in it. The very children appear to me as though they only pretended to be young;" and yet, odd as the thought is, something very like it has often occurred to my own mind.

The Chinese are, perhaps, in size equal to Europeans, with their knees a little more apart than is consistent with graceful motion. I question whether many Chinese porters would not match in muscular strength any that could be brought to compare with them. The hair of the

"Celestials" is black and coarse; and their heads are broader behind, and narrower before, than ours. Some persons reason from this that their intellect can never, under the most favourable circumstances, equal that of Europeans. All I shall say on this point is, that if we have advantages over the African, the Indian, and the Chinese, we are bound to surpass them in wisdom, benevolence, and virtue.

The foreheads of the Chinese are narrow, their faces somewhat broad, and their eyes and other features small; so that they have a vacant, unintellectual expression, which their high cheek-bones, their shaven heads, and their plaited tails, by no means relieve. I never look on the unenlightened face of a fat Chinese without thinking of a large house with little windows. The higher classes have very long nails, especially on the left hand.

The Chinese women, as they value a white skin, make use of paint, which rather increases than lessens the want of intelligence in their faces, except when their countenances are lighted up with a smile. They have delicate hands, gracefully arched eyebrows, and regular and oval features, but their eyes seem oddly set; their noses are somewhat flat, and their faces sadly lack power of expression. Many ladies remove their eyebrows, and substitute a delicately curved pencil line. The practice of "killing the foot," or of firmly compressing it in childhood, is a sad one; hardly, how-



CHINESE LADIES.

ever, is it likely to be abandoned. At the tender age of five years, the foot of the child is forced into a line with the leg, and bound in that position with two of the toes bent under the sole. "A foot two inches in length is the idol of a Chinaman." I fancy that I see you holding up your hands. The Queen of England has the credit of having the prettiest little foot in the world, and of being an admirable dancer. I should much like to see one of the club-footed ladies of Pekin standing up in the ball-room beside her. It would make me

prouder of my country, my countrymen, and my countrywomen, than ever. The small feet of the ladies in China are called "kum-leen," or "golden water-lilies;" their slender shapes, "willow waists;" and their eyes, "silver seas."

The blue outer garment of Chinese ladies, with their black and white, or white flounced with gold edges, are very elegant; and not less so the plaited and embroidered skirts beneath them. Chinese beauties often turn up their hair on the back of the head in bunches, fastened with bodkins, and adorned with wreaths of flowers. They play the guitar, and smoke, and are seldom without their fans. Every nation has its peculiarities, if not its extravagances, in dress; and even the disfigurement of the bandaged foot of the Chinese lady is surpassed in danger, if not in absurdity, by the tight lacing of the British fair. When a Chinese lady, tottering on her little feet, affects to fall, and when an English lady screams for assistance at sight of a spider, both are influenced by the same feeling: they excite an interest by their apparent helplessness.

The dress of the Chinaman is suited to the climate of the East, and it is regulated by usage; so that a man cannot wear just what clothes he pleases. A long robe, with ample sleeves, white in summer and blue in winter, is the prevailing garment of the better classes; while at festivals, embroidered robes, blazoned with a stork, a tiger,

or a dragon, as the case may be, are worn. An embroidered knee-pad is quite common, that their penitential kneelings may be less painful. These pads are sometimes very elegant; and thus, though worn as symbols of humility, they become sources of pride. The light, broad-brimmed hat of the Chinese is very characteristic.

A mandarin, splendidly attired in his robes, stiff with embroidery and gold, and wearing his feather with "three eyes," should, to come up to the lordly estimation in which he is characterised by the Chinese, "walk like a dragon, and pace like a tiger." But you shall have an excellent sketch of a dandy mandarin, drawn by Captain Bingham; it is as follows:—

"This mandarin was one of the finest specimens of a man I had till then seen in China. He stood about six feet two or three inches, and was apparently stout in proportion. He wore the winter cap, the crown of which was of a puce-coloured satin, shaped to, and fitting close to the head, with a brim of black velvet turned sharply up all round, the front and hinder parts rising rather higher than the sides; in fact, in shape much resembling the paper boats we make for children. On the dome-shaped top of this he wore a white crystal sex-angular button, in a handsome setting. Beneath this was a one-eyed peacock's feather falling down between his shoulders. This feather was set in green jade-stone, about two inches long, beyond

which about ten inches of the feather projected, and, though apparently but one, is, in fact, formed of several most beautifully united.

"His ma-kwa, or riding-coat, was of fine blue camlet, the large sleeves of which extended about half down the fore-arm, and the skirts nearly to the hip. Under this he wore a richly-figured blue silk jacket, the sleeves equally large, but reaching nearly to the wrist, and the skirts sufficiently long to display the full beauty of it below the ma-kwa. These loose dresses always fold over the right breast, and are fastened from top to bottom with loops and buttons. His *unwhisperables* were of a light-blue, figured Nankin crape, cut much in the modern Greek style, being immediately below the knee tucked into the black satin mandarin boots, that in shape much resemble the old hessian, once so common in this country, with soles some two inches thick, the sides of which were kept nicely white—Warren's jet not yet having been introduced.

"The figure was completed by his apparently warlike, but really peaceable implements, which no respectable Chinaman would be seen without, viz. the fan, with its highly-worked sheath; the purse, or tobacco-pouch, in the exquisite embroidery of which great ingenuity is displayed; a variety of silver tooth, and ear-picks, with a pocket for his watch, the belt to which these are attached having a small leather case fixed to it to contain

his flint and steel. I had nearly forgotten his tail, his beautiful tail, the pride of every Chinaman's heart; and in this case, if all his own, he might well be proud of it. I am afraid to say how thick it was, but it reached halfway down his leg, and I would defy Rowland's Macassar to give a finer gloss. In short, he was the very epitome of a dandified Chinese cavalry officer.

"While this mandarin was mounting the ship's side, his fan had been allowed to rest in its case; but he was no sooner firmly on the deck than out flew this everlasting companion of a Chinaman: nor do I think he could have accomplished his salute without it."

If you are given to be dainty in your appetite, if you cannot eat dogs and cats, slugs, worms, and snails, and if a stew of snakes and a mess of grasshoppers would have no attractions in your eyes, you had better not sit down to a Chinese dinner-table. Not only are these animals, reptiles, and insects eaten by the Chinese, but almost all other kinds that are found in the empire.

Should you ever visit among the people, the first time you receive an invitation crimson card, and are met on leaving your sedan-chair by your courteous host, assuring you that he has long respected your "odoriferous reputation," the first time you sit down to take up your ivory chopsticks tipped with silver, to banquet on salted earth-worms, figured pigeon's eggs cooked in gravy,

smoked fish in porcelain saucers, birds'-nest soup, sharks' fins, crabs, pounded shrimps, and monster grubs, you will heartily wish the worms once more in the earth, the pigeons in the air, and the sharks' fins at the bottom of the sea; the birds'-nest soup will not be so very bad, but those abominable monster grubs hardly will you bear. You will be ready to start up on your feet, and to sing aloud,—

> "Oh, the roast beef of Old England!
> And oh, the Old English roast beef!"

In England the staff of life is wheaten bread; but in China it is rice. This is boiled, and, usually, swept into the mouth out of a basin. Had the Chinese our broad acres of pasture land, no doubt they would live much on beef, or mutton; but this not being the case, they consume fish, pork, and fowl on a large scale; to which must be added the flesh of wild horses, dogs, cats, rats, mice, grubs, sharks' fins, birds' nests of a particular kind, sea-slugs, and other things, with the pih tsae, the sweet potatoe, the root of the arrow wort, the water lily, the water chesnut, bindweed, and other roots for vegetables. If they did not kill many sharks, they would never have the abundance of fish they now possess. They drink tea, liquors distilled from rice, and, of course, water; but they are not over fond of the latter.

The residences of the Chinese are odd places; very neat and very elegant; but there appears in

them no unity. They are scattered groups of summer-houses and low cottages, with a portico in front; but I may say a little more on this subject in another place.

The Chinese—I speak not of their rulers—appear to be, among themselves, a mild, reasonable, and friendly people. Far from being self-willed and boisterous, they seem to give way with a good grace to what appears to be just and right, unwilling to be obstinate in points where reason is against them. Age is reverenced by them: their parents are honoured, and their poor relations acknowledged and assisted. They are both docile and industrious; but this is the bright side of their character. I must now rub a burnt cork over their faces. I cannot help it; justice is justice all the world over.

There is a great deal of outside in the character of the Chinese. Under a specious appearance, they have much insincerity; and often, where etiquette and seeming kindness abound, the heart is hollow as a drum. The law of the land has more influence than conscience over their actions; they are distrustful, jealous, and envious, selfish, cold-blooded, and barbarously cruel. Nor is this to be wondered at: we ought not to expect "grapes from thorns, nor figs from thistles."

Let us look for a moment at the Chinese nation steadily. First, we have, without the sanctities of a Sabbath day, a false religion, full of darkness,

confusion, and absurdity, inundating the land from one end to the other with idols. Next, we have a tyrannous and grinding government, the head of which, the Emperor, has absolute power over the liberty and lives of more than three hundred million human beings: then come the courts of law, wherein abound deception, frauds, lying, bribery, and injustice; add to which, debased morals and depraved practices everywhere prevail. Among the mass of the people, poverty renders them reckless; familiarity with cruelty makes them hard-hearted. The female sex is held in low estimation, and degraded; and infanticide, or exposure of infants, though not so common as it has been represented to be, is practised among them. The Chinese, as I said, have no Sabbath. When such a state of things shall bring forth a virtuous race of beings, we may reasonably expect the "Ethiope to change his skin, and the leopard his spots." Who that is born in Britain can look at this picture without fondly turning to his native land, and exclaiming,—

"England! with all thy faults I love thee still!"

For myself, with a thankful heart, I could cry out, over and over again, "Old England for ever!"

Having said so much that is unfavourable to the Chinese character, let me relate an anecdote of a Chinese merchant, which is highly creditable to him. Were such instances of gratitude and generosity more common than they are in every country of

the world, they would redound to the honour of mankind.

"An English merchant, of the name of C——, resided many years at Canton and Macao, where a sudden reverse of fortune reduced him from a state of affluence to the greatest necessity. A Chinese merchant, named Chinqua, to whom he had formerly rendered service, gratefully offered him an immediate loan of ten thousand dollars, which the gentleman accepted, and gave his bond for the amount; this the Chinese immediately threw into the fire, saying, 'When you, my friend, first came to China, I was a poor man; you took me by the hand, and, assisting my honest endeavours, made me rich. Our destiny is now reversed. I see you poor, while I am blessed with affluence.' The bystanders had snatched the bond from the flames: the gentleman, sensibly affected by such generosity, pressed his Chinese friend to take the security, which he did, and then effectually destroyed it. The disciple of Confucius, beholding the increased distress it occasioned, said he would accept of his watch, or any little valuable, as a memorial of their friendship. The gentleman immediately presented his watch, and Chinqua in return gave him an old iron-seal, saying, 'Take this seal; it is one I have long used, and possesses no intrinsic value; but as you are going to India to look after your outstanding concerns, should fortune further persecute you, draw upon

me for any further sum of money you may stand in need of: sign it with your own hand, and seal it with this signet, and I will pay the money."

Grateful and generous heathen! a Christian offers thee the homage of the heart; and while he contemplates his own purer faith and thine exalted deeds, blushes to think that Christian lands should furnish so few instances of thy superior virtue. It may be that thou art above the stars; but if still an inhabitant of the earth,—

> " Pilgrim on land, or roamer of the sea,
> Angels of mercy guide and comfort thee!"

CHAPTER V.

SOME ACCOUNT OF THE HISTORY OF CHINA.

Chinese Nation one of the oldest of the World.—Fabulous Accounts of the Chinese.—Pwan-koo, the first Man.—Tëen-Hwang-she. — Te-Hwang-she. — Jin-Hwang-she. — Yew-chaou-she and Suy-jin-she.—The Three Emperors.—The Five Sovereigns.—Yu draws off the Waters of the Deluge.

Let us now have a few points and pickings from the history of China, so far as regards the rulers of the empire. The Chinese tell us, but we are not obliged to believe them, that they were a flourishing people ages and ages before the time of Adam. The Bible account of the world makes it about six thousand years old, but this is not enough for the sleek-headed Solons of Canton and Pekin, and so they go back eighty or ninety thousand years more. If you are disposed to follow them do, but, as for myself, I have no inclination. The account given by Moses of the creation of the world, is the only one deserving of credit, and if the ancient Chinese had been content to shave their heads and plat their tails, instead of handing down to posterity stories that have little or no

truth in them, it would have been quite as satisfactory to the present generation.

There is little doubt that the Chinese nation is the oldest in the world, if we except that of the Jews, but you must know something of what they say of themselves. I will, therefore, set it before you.

Bear in mind that there are different accounts given of themselves by the Chinese, and that different writers spell the same names in different ways. First came Pwan-koo. This was, of course, after heaven and earth were divided, and chaos had been reduced to order. Then came Tëen-Hwang-she, "Imperial Heaven;" Tëen-Hwang-she settled the years, and seems to have enjoyed a tolerably good share of them, for he reigned eighteen thousand years. Te-Hwang-she, who settled the months, followed Tëen-Hwang-she, and reigned, also, for the space of eighteen thousand years. Te-Hwang-she means "Royal Earth." Jin-Hwang-she, the "Sovereign Man," then appeared as a ruler. He divided the land, and must have been *rather* aged when he died, as he reigned over China forty-five thousand six hundred years. Yew-chaou-she and Suy-jin-she followed, the first being the inventor of dwelling-houses, and the last of fire. If you can believe one word of this account, you must be more credulous than the Chinese themselves. Every nation has its fables, and these things are among the fables

of the Chinese. It is possible that you may have read of them before, for many writers have related them. They are, however, so curious in themselves that I could not omit them in my Points and Pickings.

> China spreads her fables free
> From Pwan-koo, down to Suy-jin-she.

After the fables, come those things that have been handed down from olden times from father to son. Of course these, though not so wild as the fables, will not be implicitly relied on. Tradition says that Fuh-he taught hunting and fishing, invented the diagrams and music, and established marriage. Shin-nung taught husbandry and medicine; Hwang-te invented the cycle and letters, and discovered the properties of silk-worms, besides which he made implements and boats, and wrought in metals. These you will say were very important services rendered to mankind.

After the Three Emperors Fuh-he, Shin-nung, and Hwang-te, came "Five Sovereigns" all famous, but Yaou and Shun more so than the others. Yaou was as perfect as a ruler could be, and the country over which he reigned was a complete Eden. A great flood came upon the people, but Yu contrived to draw off the waters. He founded the dynasty or government called Hea. This is said to be about four thousand years ago. Animosity and strife raged through the dynasty of

Hea. What a strange thing it is that mankind will not live in peace. The first son of man that came into the world killed his brother wilfully, and ever since then have men warred against each other.

The account given of the Deluge in the Shoo-king, one of the most famous of Chinese books, is so full of character that I must here introduce it. There is a quietude, a tameness, and a monotony almost amounting to languor prevailing through the whole. Were I to write it in Chinese you might find it a little puzzling to read; you shall have it as it has been translated.

"The Emperor Yaou said, 'Vast and destructive are the accumulated waters which have overflowed their banks and rise so high as to cover the hills and overtop the loftiest mountains, while they are co-extensive with the spacious concave of heaven. Alas! for the mass of the people; who shall relieve them from their calamities?'

"All replied, 'Behold Kwan!' 'Ah, no; it cannot be,' answered his Majesty; 'he opposes the commands of his superiors, and subverts the nine classes of kindred.' It was remarked by the ministers, 'That is doubtful, try him; perhaps he may succeed.' The Emperor said, 'Let him go, then; but be cautious!' He was engaged nine years without accomplishing his task, and eventually atoned for the failure by his death. Yu, his son, was next employed, who perfected the

great work of removing the flood, and restoring order to the empire."

The following dialogue on the subject of his labours occurred between Yu and his sovereign. The Emperor says, 'Approach the imperial presence; you have abundant communications to make.' Yu worshipped, and said, 'May it please your Majesty, how can I speak?' My thoughts were unweariedly and incessantly employed day by day. The deluge rose high, and spread wide as the spacious vault of heaven; buried the hills and covered the mountains with its waters, into which the common people, astonished to stupefaction, sunk. I travelled on dry land in a chariot, on water in a boat, in miry places on a sledge, and climbed the sides of hills by means of spikes in my shoes. I went from mountain to mountain felling trees; fed the people with raw food; formed a passage for the waters to the sea on every part of the empire, by cutting nine distinct beds and preparing channels to conduct them to the rivers. The waters having subsided, I taught the people to plough and sow, who, while the devastating effects of the flood continued, were constrained to eat uncooked food. I urged them to barter such things as they could spare for others of which they stood in need. In this way the people were fed, and ten thousand provinces restored to order and prosperity."

CHAPTER VI.

CONTINUATION OF THE CHINESE DYNASTIES.

Many of the Chinese Emperors indulge in Tyranny and Cruelty.—Chow-sin, dressed in his Royal Robes, sets fire to his Palace, and perishes in the flames.—Confucius.—Incursions of the Tartars.—Budhism introduced into China.—The Empire divided.—Yang-keen re-unites the Empire.—Choo-wan, the Robber Captain.—She-tsung, the Father of his People.—Këen-lung.—Taou-kwang, or Reason's Glory, the present Emperor.

The rulers of China have been, for the most part, degraded, effeminate, selfish, and cruel, though some have sustained a different character. Ching-tang founded the Shang dynasty, and ruled with moderation and prudence, laying up grain for times of scarcity, and demeaning himself with seeming humility. Twenty-seven princes followed him. After Pwan-kang died the Shang dynasty declined. Kang-tsoo, Kea-tsoo, Lin-sin, Kang-ting, and Woo-yih, were sad oppressors of the people, some of whom ran away to the neighbouring isles; and it is thought that Japan was thus supplied with Chinese colonists. Chow-sin, who was, I

think, the last of the Shang dynasty, being a cruel tyrant, was about to be deprived of his throne, when, rather than submit, he dressed himself up in his royal robes, and setting fire to the palace, perished in the flames. Had Chow-sin lived a better life, he might, perhaps, have died a more peaceable death.

Bad conduct ever leads to ill;
It always did, and always will.

Next came the Chow, the Tsin, the Han, and the Tsin dynasties. Two of these are alike in name; but the Chinese use a different character to describe them. During the reign of Ching-wang coins were first issued in China. It was in the Chou dynasty that the famous philosopher Confucius flourished. This was about five hundred years before the birth of our Saviour. Confucius and his disciples wrote many books; so that from his time Chinese records are more to be relied on than those which relate to earlier times. In the Tsin dynasty there was grievous oppression. In that of Han the incursions of the Tartars occasioned great confusion; and the daughters of the Emperors were given them in marriage, but they were no more contented than they were before. Woo-te, Seun-te, and Gae-te, were among the early Tartar princes; but they could no more live for ever than their neighbours.

If kings the shroud of death must wear,
Can we do better than prepare?

I will tell you how it was that Budhism was introduced into China. Ming-te, a successor of Kwang-woo, had a dream, which occasioned him to search for the Holy One in the west, as pointed out by Confucius. He sent an embassy to Hindoostan, and some priests of Budha returned with it, and spread their idolatry through the land. This was in the dynasty of Han, which the Chinese consider to have been the most glorious period of their history.

The principal part of the eight Emperors who reigned in the dynasty of Sung, were selfish and cruel monsters, unworthy to sit upon a throne; most of them were murdered by their subjects. China was divided into two principal kingdoms during this government; the Wei princes, who were Tartars, having the north, with Honân for their capital; while the Sung princes held the south, the capital of which was Nankin. It was hardly likely that the two kingdoms would regard each other with much affection. Two mastiff dogs who have torn without conquering each other, will snarl as long as they have any teeth.

There was the same struggling for power among the rulers of China in the dynasties of Tse, Leang, Chin, and Suy, as we see among crowned heads in modern times. Yang-keën subjected both the northern and southern dominions to his command, and again the empire became one. The Tartars, however, still kept advancing on the frontiers.

Yang-te was celebrated as a scholar; and he wrote not only of his own times but, also, of former dynasties. He was assassinated by Le-yuen, a famous general, who raised Kung-te-tung to the throne. Let me here give you a word of advice. If people will insist on your being Lord Mayor of London, submit with a good grace; but on no account whatever allow them to make you Emperor of China.

After the Suy dynasty, came that of Tang, in which Christianity was made known to some of the people: the How-leang, How-tang, How-tsin, and How-han dynasties followed. During a part of the Tang dynasty, the western provinces were much exposed to the ravages of the Turks; but Tang-kaou-tsoo, by his policy, saved the state, which was in danger. He persecuted the priests of Taou and Budhu. Tae-tsung, his son, extended his empire to the borders of Persia. Literature and poetry flourished under the successors of Tae-tsung. Choo-wan was the captain of a band of robbers; he deposed Chaou-tsung, and set Chaou-seuen-te on the throne. Whether he thought, that, because he raised him, he had a right to pull him down, I cannot say, but pull him down he did, and founded the Howleang dynasty, A.D. 907, by seating himself on the throne, taking the name of Lean-tae-tsoo. He was murdered by his son; his son was slain by his brother, Leang-choo-teën; and Leang-choo-teën, in his turn, was

deposed by Chwang-too. See what it is to be an Emperor. Give me my bits and my drops with quietude and peace, and the Changs and the Wangs, the Tchings and the Scings, may keep up, as long as they like, their scramble for the imperial throne. Chwang-too was a cruel and avaricious libertine; he was followed by Ming-tsung, a Tartar, who ruled wisely, humbled the Tartars his countrymen, and curbed the haughtiness of the insolent Mandarins. Where you find one emperor in his conduct white as snow, you will find two as black as ink.

The dynasty of How-chow had one virtuous emperor; his name was She-tsung, the father of his people. He established schools, consulted wise counsellors, and overturned the idols of the land. Chaou-kwang-yin began the Sung dynasty, a man of energy and talents, but ambitious and cruel. He shed the blood, it is said, of millions of Tartars in his determination to reduce them to obedience. In the reign of Kin-tsung the Tartars plundered Pekin, and established a dynasty in the north under the name of Kin. In A. D. 1225, Le-tsung, by calling in the aid of Genghis, the leader of the Monguls, overcame the dynasty, and again united it to the ruling power of the south. The Monguls then attempted to conquer China, and at last Kublai, the leader of the Monguls, in A. D. 1279 occupied the throne. Thus began the Yuen dynasty. Kublai was one of China's most power-

ful rulers. He fitted out a fleet of four thousand vessels, in order to subject Japan; but death ended his prospects. He who mounts a throne is only raised a few feet higher than other people for a few years, and then he comes down to the dust —the level of humanity. I wonder whether emperors ever think of these things. I think I should if I were an emperor.

Chuen-yuen-chang, a robber, established the Ming dynasty by chasing the last Mongul Emperor from the throne, and seating himself in his place; thus, once again, was this mighty empire governed by native emperors. This brings down the history of China to the year A. D. 1368. Among the emperors of the Ming dynasty were Ching-wha, Hung-che, Ching-tih, Kea-tsing—in whose reign the Portuguese found their way to China, and introduced Popery,—Lung-king, Wan-leih, Teen-kee, and Tsung-ching; and during their reigns war poured out on the country his stormy terrors, famine and rebellion stalked abroad, and Cochin-China threw off its allegiance. At last, the Ming dynasty came to an end. If dynasties, and emperors, and kings, ay, and common people too, would look at their end more frequently than they do, it would be well for them.

Le was a desperate robber; he took possession of the capital of China, and made himself emperor, commencing the Ta-tsing dynasty; but he was overthrown by Tsung-tih, a leader of the Man-

choo Tartars. Tsung-tih died, and his nephew, under the name of Shun-che, ascended the throne. He was followed by the renowned Kang-he, whose master mind won the hearts of the Chinese, defeated the Monguls and Kalmucks, reformed the government, and established firmly that dynasty which still exists. Kang-he died in 1723, after reigning sixty years. None of these great emperors found out the secret of living for ever. "He died, and he was buried," is the end both of the poor and of the proud.

Yung-chin reigned after Kang-he; he banished the Jesuit missionaries to Canton on account of their influence and intrigues. Next came Kien-lung, or Këen-lung, in whose reign the Dutch, the English, and the Portuguese endeavoured to obtain a footing in China, by sending embassies. Kien-lung was a much better emperor than most of those who preceded him. He undertook an expedition against the Meaou-tse, a race of mountaineers, and boasted of having completely subdued them; but do you think if he had done so, he would have allowed them to wear their hair as usual? Not he! He would have made their heads as sleek as his own. Kien-lung, like Kang-he, reigned sixty years, and resigned his throne to his son Kea-king, in the year A. D. 1795. Kea-king, like too many of the emperors of China, was a profligate and selfish prince: I shall have something to say of him in a future chapter. He died

in the year A. D. 1820, and the present Emperor Taou-kwang, or Reason's glory, succeeded him. The most important circumstance by far which has hitherto occurred in his reign, is the success of the British in their attack on a part of the Celestial Empire. The dragon of the "Son of Heaven" must in future hide his claws.

CHAPTER VII.

ALL ABOUT OPIUM.

Opium the Juice of the White Poppy.—Poppies grown on a large scale in Turkey and the East Indies.—Method of gathering Opium.—Opium admitted into China as a Drug.—Opium Trade at Cum-sing-moon.—Chinese Authorities encourage the Opium Trade.—Manner of smoking Opium.—Sad Effects of the Practice.—Proposed Remedies to the Evils of the Opium Trade.—Chinese boasting Proclamation.—Twenty thousand Chests of Opium destroyed.

You shall now have a few words about Opium. The Turks chew it, and the Chinese smoke it: whether it is chewed or smoked, it is of an intoxicating nature. Remember that intemperance may be practised in other ways than that of smoking or chewing Opium. Excess has swept its thousands from the world: youth, maturity, and age have been its victims; nor is lovely woman free from its hateful controul.

Opium, as I dare say you well know, is the juice of the white poppy. In Asiatic Turkey whole fields of poppies are grown; and in Bengal and Malwah, in the East Indies, still larger tracts of

land are cultivated for the purpose of obtaining Opium. A great number of people are occupied, when the petals begin to fall, in wounding the unripe capsule, or seed receptacle, of each flower with a double-bladed knife, or rather lancet, that the milky juice may ooze out. When the heat of the sun has candied, or dried into a substance, the milky juice, it is scraped off, and this is the Opium of which I am about to speak. It passes through a refining process before it is used for smoking, and is often mixed up with different kinds of conserves. The Opium sold in England is frequently much adulterated. By the refining process an extract is obtained, of which morphia is the essential ingredient. It is extremely powerful. The refuse, after the extract has been obtained, is sold to poorer people, and sometimes it is made up with tobacco into cheroots.

Having told you what Opium is, let me next describe the way in which the Opium-trade was carried on. I say *was* carried on; for how it is carried on now, or how it will be conducted in future, is a problem that I cannot solve. You shall have all that I know about it in few words.

At one time Opium was admitted into China only as a medical drug; and here let me remind you that there is not a single natural production of the earth but what is useful in some way or other. The most injurious herb, the most poisonous plant that grows, is of great service to the human

frame, in cases of disease, when skilfully applied. What infinite wisdom and goodness does this fact proclaim!

But though, as I said, Opium was admitted as a drug only, it afterwards, on account of its intoxicating qualities, became an article of luxury, and then depôt or store ships were stationed at Whampoa to receive the Opium from the clippers (fast-sailing vessels), which brought it from India. From the depôt-ships it was conveyed in boats to the shore.

It was, I think, in the year 1820 that the Chinese government issued a proclamation that Opium should no longer be admitted into China, and in consequence the Opium store-ships were obliged to remove lower down the Canton river, fixing their anchorage off the Island of Lintin; but when the typhoons, or violent storms, prevailed, they moved for greater security to Cum-sing-moon. This latter place was a fine harbour, formed by the mainland and islands in the river, where the ships might safely ride in almost any weather.

You can hardly conceive a busier or more picturesque scene than that at Cum-sing-moon. Vessels of different kinds were there at anchor, and among them the depôt-ships; while the clippers and other craft were supplying the precious, though pernicious drug. Smuggling-boats, sixty or eighty feet long, with their high masts, mat sails, and decks hatched over, pulling as many as

thirty or forty oars, were seen, either alongside the store-ships, or busily employed in coming for or carrying away Opium; the red, white, and blue bamboo caps of the rowers catching the eye of the spectator. There they were, the store-ships stationary, but clippers, launches, cutters, and jolly-boats urging their way through the foaming waters. Look where you would, you saw people employed, and the decks of the Opium vessels gave evident proof of great wealth. Cakes of Malwa Opium; balls of Benares and Patna; boxes of sycee or lump silver; bags of dollars and chests of Opium in all directions. If you could have had one glance at the scene, you would not soon have forgotten Cum-sing-moon.

You may, perhaps, think that because the government of China had forbidden the introduction of Opium, the smuggling part of the business was carried on at midnight, but no! it was in the broad blaze of the mid-day sun that the smuggling boats, called by the mandarins "fast crabs" and "scrambling dragons," carried on their traffic, and for this simple reason: the Chinese admirals, mandarins, and officers, whose duty it was to stop the trade, connived at its continuance, on account of the profit they derived from it. Not a chest, not a single cake of Opium, was sold without their receiving upon it a certain sum. Often would they threaten terrible things to the "barbarians," coming down the river in their vessels to make a dis-

play of force; but as often did they go back again, doing nothing more than sending to the government an exaggerated account of their vigilance and severity. One instance on record so strikingly sets forth the fact that the Chinese in authority encouraged smuggling, even while, to keep up their credit with the government, they punished smugglers, that I must not withhold it. It is related, on good authority, that certain Chinese magistrates, on one occassion, took off the heads of thirteen smugglers, and that, not many hours after this, they sent to the foreigners to say, that notwithstanding what had occurred they were ready to admit Opium on exactly the same terms on which it was admitted before.

O China, China! Mammon, that is worshiped in every land under heaven, has a shrine in all thy cities, and in all thy ports. Greedy, griping, grasping Mammon!

> Sordid mammon! shrewd and keen,
> Gazes round with cruel mien,
> And clutches with a greedy hand
> The golden spoil of every land.

When you think of an Opium-smoker, you must not imagine him inhaling the narcotic drug in the shape of a cigar, nor stuffing it like tobacco into the open bowl of a pipe, nor sitting upright, with a spittoon at his feet, and a lighted candle, a spill can, and roll of shag or short-cut before him.

Your Opium-smoker is a man of a different complexion.



OPIUM-SMOKER.

The Opium-smoker leans, or lies along, but with his head raised, while he revels in his enjoyment. A wooden tray is before him, and on it are seen his ivory Opium-boxes, his lamps, and his steel, or silver needle, some five or six inches long. The stem of his pipe is, perhaps, of cane, turned black from use; it is near a foot and a half in length, and about an inch in diameter. The mouth-piece may be of horn or ivory, while the

other end is covered with copper, inlaid with silver; to this is fitted a bowl of fine clay, three inches across, of the shape of a flattened turnip, with a hole on the upper part, not much bigger than a pin's head; through this small hole a little Opium is put, after it has been applied to the lamp, on the point of the needle, and the smoker draws up the seducing and intoxicating vapour through the tube by the power of his lungs. So potent is the influence of Opium, that though an Opium-smoker will continue his enjoyment for hours, and after taking a cup of tea, begin again as fresh as ever, yet two or three whiffs of the pipe would be quite as much as you could bear. Opium is too expensive an extract to be enjoyed in all its perfection by the poor. The rich only can afford to use it fresh every time they smoke. The dregs of a rich man's pipe are carefully collected to be enjoyed by an inferior smoker. Opium pipes are often so made that the vapour is drawn through water or scented liquid, much in the same way as in the hooka or hubble-bubble of India.

You may have seen the bloated and blotched face of a confirmed drunkard, and marked his shaking hand, and tottering gait: a sad figure he cuts, but not so bad as that of the confirmed Opium-smoker, who, in addition to the lank and shrivelled limb, besides the weak voice and sallow visage, has a fearful foreboding expression, a hollow-eyed vacant solemnity, as though death had

Your Opium-smoker is a mulatto in complexion.



OPIUM-SMOKE

The Opium-smoker lean[s] with his head raised, while [he] ment. A wooden tray is [on] are seen his ivory Opium-[knife], steel, or silver needle[s]. The stem of his pipe [is] black from use; it [is] length, and about [an inch] mouth.

Chinese government would admit Opium, like any other commodity, on paying a duty, and thus do away with the smuggling-trade altogether; while others say that before the Opium-trade is discontinued, China must have a more liberal government; foreign commerce must shed its healthy influence on the country, changing the manners of the people; institutions encouraging temperance and good conduct must be established; and the Gospel of the Redeemer, the great restrainer of all evil, must be spread abroad in the hearts of the people.

When the Chinese had made up their minds to do away with the Opium-trade, they warned the English to quit the station they occupied. The name of the Admiral of the Fokien squadron was Chin, and the name of the Commander of the garrison of Kinmuh, and other places, was Tow; and you would have thought, judging by their valorous proclamation, that Chin and Tow were desperate fellows, indeed. They launched their wordy thunderbolts freely against the foreigners who dared to disobey the "laws of heaven's dynasty," commanding them to quit the coast at once; but you must hear a little of their language: "Along the boundaries of our country we shall place a thousand ships-of-war, numerous as the stars, and disposed in array like a chessboard. At the first call they will immediately respond. One cannot resist a host; and it is to be feared, that when

the Admiral of the station and the Commander of the garrison unite their troops, thick as the congregated clouds, you will not be able to sustain their attack; but we military and naval commanders do not wish to kill you in cold blood, without warning you of the consequences of your present line of conduct: therefore, we specially proclaim to you beforehand, and if ye have any wisdom you will immediately return,—a circumstance at which we shall truly rejoice." This idle boasting is a part of the Chinese character. In contending with Europeans their words are mighty, but their blows are feeble:—

> Not their's triumphantly to ride
> In battle's iron car;
> To wield the lightning, and to guide
> The thunderbolts of war!

It would be easy to sum up the whole Opium affair at once, by telling you that when the Chinese government determined to stop the trade, Governor Linn repaired to Canton as High Commissioner; that he placed in confinement, for six or seven weeks, two hundred British merchants and the British Commissioner, threatening them with death; and that he seized and burned more than twenty thousand chests of Opium, worth twenty millions of dollars; but as these and other proceedings were the immediate, though not the sole, cause of

bringing about a war with China, I must dwell upon them a little longer in another chapter. Governor Linn thought that he had effected his purpose of putting an end to the Opium-trade; but he was mistaken. He only increased his troubles by his severity. If ever man fulfilled the old adage, of leaping "out of the frying-pan into the fire," it was he.

CHAPTER VIII.

THE LATE EMPEROR OF CHINA, KEA-KING.

Kea-king's Cruelty, Profanity, and Cowardice.—Horrid Punishment of an Eunuch.—The Emperor's dissatisfaction at his Ministers.—He visits Tartary.—His Death.—Suspicions respecting his Decease.—The whole Empire goes in Mourning.—Kea-king's Will.

Before I give you any points about the Expedition to China, let me say something of the late Emperor Kea-king. He was the son of the Emperor Kien-lung, who, when he himself had reigned sixty years, resigned the throne to him. A virtuous monarch is a blessing to a nation, and Kien-lung was one of China's best rulers; but Kea-king had either never heard the adage, or did not regard it:—

> "Follow thy father good son,
> And do as thy father has done,"

for he became a very dissolute and unworthy monarch. Instead of maintaining the imperial dignity he tarnished his reputation, and became an object of contempt. His cruelty, his profanity

in taking with him comedians when he sacrificed in the Temples of Heaven and Earth, his intemperance, and his great cowardice, called forth the scorn of those who surrounded him. Content to follow his profligate courses, he left the weightier affairs of government to others, and revolution after revolution distracted his reign. One instance of his cruelty I cannot but record.

It happened that an eunuch, who had for many years been a servant of Kien-lung, and received from his royal master many favours, was found guilty of having joined in a treasonable conspiracy. Kea-king, violently enraged, determined to destroy the miserable culprit by an unheard-of punishment. He had the wretched offender bound with canvass and cords, thickly surrounded with tallow and combustible matter, so as to convert the miserable malefactor into a candle, which was lighted up at the grave of the Emperor Kien-lung. One would think that such an instance of barbarity as this was enough to hand down the name of Kea-king with infamy to succeeding times; but alas! cruelty is too common in China to call forth that abhorrence, which, under other circumstances, would be felt and expressed. Oh, what a curse is cruelty! Well might the poet exclaim,—

> "There 's mercy both for man and beast
> In God's indulgent plan;
> There 's mercy for each creeping thing,
> But man has none for man!"

Kea-king loudly complained of his Tartar ministers and courtiers for setting spies over him; no doubt he had an uncomfortable consciousness that his actions would not endure so trying an ordeal. Some of his ministers were opposed to his visiting Mantchow Tartary; but he insisted on going there, and for this purpose reiterated the mandate of his father, that "if any Minister of State in China shall presume to advise his Master not to visit Tartary, it shall be considered treason, and punished with immediate death." This was a very summary and effectual way of getting rid of unwelcome advice, but a very uncourteous and unkindly mode of proceeding.

Kea-king died September 2nd, 1820. A blue-sealed document from the Board of Ceremonies at Pekin announced that at Je-ho (the warm river), he had "become a guest in heaven." It is by many suspected that he did not die a natural death, but was cut off by some one who had reason to fear his heavy displeasure. The whole nation went in mourning for him, according to the Chinese custom on the death of an emperor. Who besides a Chinese emperor has three hundred millions of mourners at his decease?

"On the 19th December, 1820, at the hour of midnight, two despatches were brought to Canton by an imperial courier from Pekin: one of these was from the Board of Rites, and the other from the Military Board.

His late Majesty's name being Ning (repose), it was ordered that his name should in future be kept sacred; and to prevent it from being profaned by common use, it was to be spelt differently in ordinary cases.

The title of his late Majesty Kea-king in the Hall of Ancestors was fixed to be, "The supremely Benevolent and most Intelligent Emperor."

The will of the Emperor Kea-king is too striking a document to be withheld. It is as follows:

"The great Emperor, who received from Heaven and revolving nature the dominion of the world, hereby announces his will to the empire.

"When I, the Emperor, gratefully received from his late Majesty (Kien-lung, that high, honourable, and pure sovereign) the imperial signet, and succeeded to the throne, I continued to receive his personal instructions in the affairs of government three years afterwards.

"I have considered that the foundation of a country, and the great principles of social order, consist in venerating Heaven, imitating ancestors, being assiduous in government, and loving the common people.

"Since I entered on my office I have exercised the strictest caution, and have felt a solemn awe, whilst I daily meditated on the important duties incumbent on me. I have remembered that Heaven raises up princes for the sake of the people; and that the duty of feeding the peo-

ple, and teaching them, is laid upon *the one man*.

" When I first conducted the affairs of government, the rebellious banditti in the provinces of Sze-chuen, Shen-se, and Hoo-kwang, were not yet reduced to a state of tranquillity; and I had to instruct and to stimulate the great officers, and the grand army; to put them in order, and to direct them for the space of four years; by which efforts the banditti were successively destroyed; and subsequently the terraqueous world enjoyed tranquillity and repose; every hamlet found delight in its proper occupation; whilst I protected, as in my bosom, and bountifully largessed the poor people; and thus they and I were blessed with repose and rest.

" But in the eighteenth year of my reign abandoned people again created disturbance, and rushed inside the sacred gate of the palace; the rebels connected themselves with the Tsaou and Hwă districts, and spread themselves over three provinces. However, happily, by a reliance on high Heaven's assistance, the leaders were destroyed, and the remnant exterminated; and in less than two months tranquillity was again restored.

" I have always considered that heterodox opinions are pernicious to the people, and have often issued orders and instructions on this subject, to render government respected, and to correct men's hearts. I set in order, and enjoined, by

authority, fundamental principles—the cords which bind society together—hoping to make the administration of government pure, and the public manners substantially good: these cares I have never for a day dismissed from my breast.

"The Yellow River has, from ancient times till now, been China's grief. Whenever at Yun-te and Kwan-hea, the mouth of the river has been by sand-banks impeded, it has higher up the stream created alarm, by overflowing the country; on such occasions I have not spared the imperial purse to embank the river, and restore the waters to their former channel. Since a former repair of the river was reported to me, six or seven years of tranquillity had elapsed; when last year, in the autumn, from the excessive rains, there was an unusual rise of the water, and in Ho-nan province the river burst the banks at several places, both on the south and north sides; and the stream, Wooche, flowing transversely, forced a passage to the sea: the injury done was immense. During the spring of this year, just as those who conducted the repair of the banks had reported that the work was finished, the southern bank at E-fung again gave way. Orders have been given to commence the repairs after autumn; and money has been issued for the work, which, it is calculated, may be completed during the winter.

"I have paid particular attention to the lives of my people, and have been anxious to prevent a

single individual's being destitute. When excessive rains or drought occurred in any part of the empire, I have remitted the land-tax, and I have conferred grain. As soon as distress was reported immediate relief was given.

" Last year, on the sixtieth anniversary of my birth, when the public servants and people were presenting their sincere congratulations, I thought what benefit I should confer, and finally proclaimed a remission of all debts for land-tax, to the amount of upwards of twenty millions, with a wish that every family and every individual should enjoy abundance; and all ranks ascend together the heights of general joy.

" This year, during the spring and summer, and onward to autumn, the rains were seasonable, and from every province plenty was announced to me, which afforded real pleasure to my heart.

" In the middle of autumn, I, with a feeling of reverential obedience to the instructions of my ancestors, was proceeding to Muh-lan, on a hunting excursion, and, to avoid the heat, stopped at the mountain-cottage. I have hitherto enjoyed robust health; and although advanced beyond the sixth decade of my life, I could ascend or descend a hill, or could visit the rivers or the plains without a feeling of weariness. On this occasion, in the course of my journey, the intense heat of the atmosphere affected me; and yesterday, having whipped

my horse across the mountain of Wide Benevolence (Kwang-jin), when I came to the hill-cottage I felt the phlegm rise to suffocation, and apprehended I should not recover; but, in obedience to the law of the departed sages of my family, I had already, in the fourth year of my reign, in the fourth month, on the tenth day, at five o'clock in the morning, previously appointed an heir to the throne, which appointment I myself sealed, and locked it up in a secret box.

"When the rebels in the eighteenth year attempted to climb over the palace walls, the imperial heir with his own hand fired, and shot two of them, which caused the rest to fall with terror to the ground, and the sacred abode was in consequence preserved in quiet. The merit of this conduct was very great; and as the purpose of making him heir was not to become apparent, I then created him to be styled 'The Wise;' thereby rewarding his singular services.

"The present disease will end my life. The 'divine utensil' (the throne) is supremely important; and it becomes proper to transfer it to another: I therefore command all the Ministers of the Imperial Presence—all the Statesmen of the Military Board—all the Great Officers of the Imperial Household, in an assembled body, to open the secret deposit. The Imperial Heir is benevolent, dutiful, wise, and valorous, and will be

able to sustain the trust committed to him. Let him ascend the Imperial Throne, and succeed to the universal rule!

"The duty of a sovereign prince consists in knowing men's characters, and giving repose to the people. I have long discussed clearly this subject; but to carry these duties into effect is truly difficult. Let them be duly considered; let them be strenuously maintained. Attach yourself (O my son!) to the good and virtuous: love and feed the black-haired people; and preserve our family dominion over the great patrimony to myriads of ages.

"The Le-ke classic says, that dutiful sons perpetuate well the designs of their fathers, and illustrate well the affairs of their ancestors. May your strenuous efforts never be intermitted!

"I have arrived at the high honour of being the Son of Heaven; my years have extended beyond a sexagenary cycle; the happiness I have attained may be denominated great. I hope my successor will be able to continue my purposes, and will cause the world to enjoy the felicity of general tranquillity; and thus my wishes will be gratified.

"When I received the Imperial Seal, I had two elder brothers and one younger brother, who at the same time received royal titles. In the spring of this year, the royal brother King-tsin first departed this life, and only the royal brothers E-tsin and Ching-tsin remain: these for offences were deprived

of their emoluments, which punishment is hereby entirely remitted.

" The Shoo-king relates that the ancient Emperor, Yu, closed his career on a hunting excursion; my fate has therefore been that of others; and further, this place, Lwang-yang, is one which, according to rule, must be annually blessed by the imperial presence; and my predecessor, his late majesty, was born here. Why should I be indignant (at dying here)?

" Let the state mourning be agreeable to former usage, and be put off after twenty-seven days. Announce this to the empire, and cause every one to hear it.

" Kea-king, 25th year, 7th moon, 25th day."

You will probably think that the language of the will and the actions of the emperor but ill agree. That such a man as Kea-king should have had three hundred million mourners, and that high honours should have been paid to his memory, is a striking instance

> How flattery fawns upon the great, and flings
> Her flowery mantle o'er the crimes of kings.

CHAPTER IX.

EXPEDITION TO CHINA.

The Opium War.—Different Opinions respecting it.—The less of Opium and War the better.—Amount of Tea and other Articles bought of the Chinese in a Year.—Amount of Opium, Metal, and Cotton sold to them.—Sycee Silver.—Light-heartedness of British Sailors.—Surprise of the Chinese on seeing the British Force.—The Defences of the Chinese.—Hostilities.—Bad Faith of the Chinese.—Hong Kong ceded to the British.—The Factories plundered.—Forts of the Bocca Tigris destroyed.—Canton attacked and ransomed.

I HAVE already told you of the immediate, though not the sole, cause of the war between the British and the Chinese, and though you may not clearly understand the merits or demerits of it, you know that it was, in some way or other, connected with Opium; it is, indeed, by many called the Opium war.

China has long supplied Great Britain with tea, but as the Chinese always overvalued themselves as a people, and undervalued foreigners, so frequent disagreements took place. In all these disagreements, owing to their comparative weakness, and the distance of their resources, the English were

compelled to put up with insult, and to accept such terms as the Chinese thought proper to propose, or to run the risk of losing the Tea-trade altogether. This was a state of things likely enough to produce a complete rupture at one time or other, and in the year 1840, the long threatened crisis arrived.

Some say that the war broke out because the English, were determined to cram Opium down the throats of the Chinese against their inclination —that the fault was altogether on the side of the English, and that the Chinese were a blameless, as well as a much injured people.

Some, on the contrary, say, that the war was entirely owing to the pride and stupidity of the Chinese, who brought it all upon themselves by their senseless arrogance, insolence and extortion, and that Englishmen always behaved themselves in China with moderation, with uprightness and honour. Truth may perhaps lie between the two, for, as in private quarrels, both sides are generally somewhat to blame, so both sides may have been to blame in the Chinese war. It is not, however, for me to enter into politics, my business in this chapter is to set before you some points and pickings of the expedition, leaving wiser people to express their opinions thereupon.

Though I have said something about Opium, and am now about to say something on War, yet the less personal acquaintance we have with them both

the better, the former would do us no good, and the latter might do us a great deal of evil. If we truly love our country, we shall rejoice in her welfare, always desiring that her greatness may be equalled by her goodness, and that her justice and humanity may keep pace with her power.

> There 's strength in justice, and that happy land
> That reigns with uprightness secure shall stand;
> A nation's weakness may be seen afar,
> Injustice, tyranny, and lust of war.

Before England, by her improved machinery, was enabled to import woollen and cotton goods into China with advantage, we used to pay for all the tea exported thence in Spanish dollars, but since then, owing to the increase of the Opium trade, instead of paying silver, we have received silver, as will be seen by the following account. In 1776, about a thousand chests of Opium were imported into China, but in 1837 not less than forty thousand chests found their way among the Celestials, for which they had to pay twenty-five million dollars.

The Tea and other articles bought from the Chinese in 1838, amounted to . . .	£3,147,481
The Opium, Metals, and Cotton sold to them in the same year, amounted to .	5,637,052
Balance	£2,489,571

You see, then, that there is a balance in our favour of more than two millions, paid, for the most part, in sycee silver, or silver in lumps. Now the followers of Confucius are as fond of sycee silver as other people are, and when in the year 1837-8 instead of receiving, they had to pay nearly nine millions of dollars; no wonder that they should rub their eyes, and look, if possible, graver than they did before. Never did the Chinese government see so clearly as they then did, the enormity of the British in bringing Opium among them, nor the criminality of their own people in smoking it. I lately met with the following epigrammatic lines:—

> "Some wonder what the cause can be,
> The Chinese silver 's called *Sy-cee;*
> But probably they call it so,
> Because they *sigh* to *see* it go."

Soon after Commissioner Lin confined the British representatives and other merchants, and burnt the twenty thousand two hundred and eighty three chests of Opium, it was decided that an expedition should be fitted out against China.

When the news reached the Cape Squadron that Admiral Elliot was appointed to the command of the Indian station, and would, therefore, head the expedition fitting out at Calcutta against the Chinese, "Ho for China!" was the general cry among the blue-jackets. Some of them

thought of promotion, some of prize money, and many of both, while not a few, in a light-hearted way, made up their minds to bring back as many tails of the "Fokies," the Chinese, as they could as presents for their friends. There is no doubt that the sailors regarded the Chinese as a proud and extortionate people, and on this account the war was with them the more popular. The character of one nation has great influence over the people of another, so that both principle and policy equally require national integrity. For justice and good faith

> The land of my birth
> Is the first land on earth.

It was a matter of no small surprise and alarm to the Chinese to witness a warlike force, entering the Canton river, of nineteen ships, three of them men of war, and two of them frigates, besides four armed steamers, carrying three thousand well-appointed soldiers. Why such a force was enough to knock all the wretchedly-appointed war-junks of the Celestial Empire to pieces; to defeat the largest army of Chinese and Tartars that could be collected together, and to drive Admiral Kwan Teenpei and the commander of the forces to their wit's end. No wonder that, one after another, the Chinese batteries were destroyed, that Canton was captured, and that the Chusan group of islands and Tinghai, the "impregnable city of Tinghai," were taken.

The Chinese had batteries in abundance, and, no doubt, they expected that the forts of the Bocca Tigris, or Hoo-moon, commonly called the Bogue, would sink the British ships. Then they had their booms, or chains and sunken junks, stretched across part of the river, as well as rafts of enormous firs lashed together with huge cables, to prevent the progress of the vessels—but neither the forts, the chains, nor the rafts, could arrest the "Barbarians," for such is the name given by the "Celestials" to foreigners. Victory after victory plainly shewed that the inexperience of the Chinese rendered them altogether unfit to contend with the tactics and courage of Europeans.

> "The trench is dug, the cannon's breath
> Wings the far hissing globe of death:
> Fast whirl the fragments from the wall,
> Which crumbles with the pond'rous ball;
> And from that wall the foe replies,
> O'er dusky dales and smoky skies."

When the mandarins first saw the success of the British, they began to look about them, and appeared anxious to come to reasonable terms with their opponents, but, in the midst of their negotiations, they gave so many instances of bad faith, by spreading false reports, preparing fire-ships, poisoning wells of water, vending poisoned tea, and issuing furious proclamations, that the British proceeded to take active measures, and captured

the Bogue Forts. A treaty was then formed which gave the English, among other advantages, the possession of the island of Hong Kong as a permanent settlement. The union-jack was soon seen flying on Possession Mount.

When Hong-Kong was given up to the British, the following preliminary arrangements were agreed to :—

First, The cession of the island and harbour of Hong-Kong to the British crown. All port charges and duties to the empire upon the commerce carried on there, to be paid as if the trade were conducted at Whampoa.

Second, An indemnity to the British Government of six million of dollars, one million payable at once, and the remainder in equal annual instalments, ending in 1846.

Third, Direct official intercourse between the countries upon equal footing.

Fourth, The trade of the port of Canton to be opened within ten days after the Chinese new year, and to be carried on at Whampoa till further arrangements are practicable at the new settlement.

As the danger of the British remaining in their factories became imminent on account of the deceitful conduct of the Chinese, Captain Elliot resolved to quit them, and well it was that this resolution was taken, for somewhat unexpectedly the Chinese made an attack on the ships with fire rafts and plundered the factory.

At a time when the prospect of peace appeared fair, the Chinese, instead of ratifying their treaty and opening their trade, set about repairing their damaged forts, and collecting their forces together, offering large rewards for the destruction, or capture, of British ships or men, so that the war, which had for a season subsided, burst out again, the forts of the Bocca Tigris were taken, and every war-junk that could be met with was destroyed.

The deceitful and rapacious character of a great proportion of the Chinese mandarins is correctly drawn in the following lines put into their mouths by an author.

"With the claws of an eagle, the heart of a kite,
Let flattery and cunning and falsehood unite,
To deceive all above us, oppress all below,
And we shall have fortune, whoever has woe."

While they were carrying on negotiations, the Chinese collected together in Canton a force of fifty thousand Tartar troops, and made preparations for setting the British fleet in flames. When this was known, the city of Canton was resolutely attacked, and would, no doubt, have been pillaged, but the Chinese, seeing their danger, agreed to ransom the city by a payment of six million dollars. Two thirds of this amount having been paid over to the British, they withdrew their ships, and once more returned to Hong-Kong, there being every appearance that the war was ended.

CHAPTER X.

CONTINUATION OF EXPEDITION TO CHINA.

Good Faith is better Policy than deceit.—Fraud of Mandarins.—Boasting on the part of the Chinese.—Assault at Amoy.—Fort surprised.—Twenty Thousand Dollars secured.—Munitions of War seized.—Chusan, Chinhae, Ningpo, Chapoo, and Tchang-Kiang taken.—Treaty signed.—Five Ports opened for Trade, and Twenty-one Million of Dollars agreed to be paid.—Declaration respecting Hong-Kong.

THERE are, comparatively, very few, if any cases wherein good faith is not better policy than deceit and treachery. Had the Chinese authorities entertained and acted up to this principle, their position, with regard to Great Britain, would have been different to what it now is. Feeling, as no doubt they did, their inability to meet European enemies in open warfare, they thought to effect that by fraud, which they could not achieve by force. As, however, their standard of uprightness and honour is different to ours, it would hardly be just to judge them with severity.

A crooked policy misleads
To cruel thoughts and cruel deeds.

The mandarins of China seem to have no conscience in hiding, disguising, and falsifying, facts. Their edicts spread among the people, and their communications with the government often contain the most gross and shameful violations of truth: no wonder, then, that the people they govern, with such an example in their superiors, should greedily adopt their deceit and boasting. At the very time when the British had taken their forts and captured their city of Canton, compelling them to pay six millions of dollars by way of ransom, the Chinese were boasting that they had beaten, yea exterminated their foes. One print was hawked about of a battle on the heights, in which the Chinese were, as a matter of course, completely victorious. The following lines were prefixed to it:—

The rebellious barbarians are indeed detestable;
They 've turned topsy-turvy people's dwellings and land:
Heaven sent down red rain upon them,
And the villagers were all exasperated.
Rousing their valour, they cut them off without number;
Happy to be able so soon to exterminate them.
From henceforth general peace will pervade,
And a glorious life will soon itself have sway.

To another print, wherein Chinese soldiers were represented with their spears and shields, their matchlocks and double swords, carrying everything before them, waving their flags with the word Yung, or brave, written on them, and routing and

destroying the British without the loss of a single man, the following ludicrous bravado was attached:—

"The English barbarians excited commotion,
Outrageously opposing all divine principles;
On the third day of the fourth moon,
They seditiously attacked the city of Rams.
The sanctity of the god of the north was displayed,
The sunken rocks quickly broke their vessels.
Moreover, as they entered into Neishing,
Their sanpans grounded on the shoals,
While the devilish soldiers were completely worsted.
On the sixth day of the moon,
They fired their rockets into the city;
One gun gave even three reports;
Heaven rained down red rain,
And extinguished the fire of their guns.
From the white cloud hills,
The heavenly Lord poured down his rain,
And many hundred devilish barbarians
Were by it utterly annihilated.
The head of one was thrust into a cage,
It was their great chief, Bremer.
At this their courage and hearts became as water,
Routed, they threw off their clothes and fled.
Our people rousing their martial valor,
From all places cut off retreat,
And the whole crew were clean swept away.
The devil-ships all fled
Far beyond the Tiger's gate.
Heavenly justice is hard to endure;—
And the climate at this time being pestilential,
Many of them died of grievous diseases,
Sent to chastise them by the indignant gods.

Henceforth peace will reign throughout the land:
Every one may enjoy an honourable life,
And the people of the central lands be very happy."

When the British found that, month after month, they waited in vain for the Imperial ratification of the treaty which had been made, hostilities were again commenced and Amoy taken.

Sir Henry Pottinger and Rear-Admiral Sir William Parker, after an overland passage from England to China in sixty-seven days, arrived; the former as sole plenipotentiary, the latter as commander-in-chief. A fresh life was infused among the British soldiers and sailors, and as the mail from England had brought much good news and many promotions, good humour and high spirits prevailed when they sailed on their Northern expedition.

Amoy is a third class city, on an island of the same name in an estuary of some magnitude on the coast of the tea-district of Aukoi. It is, including the outer town and the suburb to the north-east, perhaps nine or ten miles in circumference; the citadel itself is nearly a mile in circuit. The same mode of defence characterizes the place as is prevalent in other Chinese fortifications, there being four gates, with an equal number of outer gates.

The main work was a stone battery more than a thousand yards in length, mounting nearly a hundred guns; and there were also several forts,

some small, and some of great strength, on the island Ko-long-soo, on Sandy Point and on West Point; but I must not trust myself to particulars.

The *Modeste*, the *Algerine*, and the *Blonde*, ran into the inner harbour, where they had six batteries to contend with, and the *Wellesley* and *Blenheim* followed the *Bentinck*, and anchored within three or four hundred yards of the long battery, which was playing sharply on the *Sesostris* and *Queen*.

The troops from the steamers were in a short time landed, and a party of seamen and marines, under Commander Fletcher, entered the boats and landed abreast of their ships, forcing their way through the embrasures, and driving their foes before them. No part of the force was idle; there was something to do, and the men were quite ready to do it.

An offer being made by Lieutenant Crawford, R.N., during the hottest of the fight, to land and surprise the fort, he took with him four men in the jolly-boat, but when he reached the beach up the hill, he dashed on, leaving his comrades behind. The postern-gate being open, in he rushed, discharging, almost at the same moment, a brace of rifle pistols, and a double-barrelled fowling piece. The Chinese, doubting not that the enemy was upon them in full force, made the best of their way out of the fortress. Well! it is enough to say that Amoy was taken, that bullion to the extent of



ATTACK OF THE BRITISH ON AMOY.

twenty thousand dollars was secured, that munitions of war to a great amount were obtained, and that the forts were destroyed.

In about two months after the capture of Amoy, Chusan, Chinhae, and Ningpo, were taken, and in the spring of the following year the British, after defeating the Chinese troops, occupying Chapoo, where the trade of Japan is mostly carried on, capturing Tchang-kiang, and destroying many forts, dropped their anchors off Nanking, once the first, and now the second city of the Empire. It was no time for the Chinese to trifle any longer. In great haste and consternation three of the mightiest nobles of the land, acting as Imperial Commissioners, signed a treaty of peace in the cabin of the *Cornwallis*, a British seventy-four. How the red-buttoned, peacock-feathered nobles of the Celestial Empire could bring themselves thus to bend before the "Barbarians," is hard to imagine. I speak not thus in irony or derision—to deride a conquered foe would neither be to my credit nor your's, but so long have the Court, the high Officers, and Mandarins of China, undervalued foreigners, that it must have been an extreme mortification to them to sue for "everlasting peace." Hong-Kong was given in perpetuity to the British, five ports were opened for trade, and twenty-one million dollars agreed to be paid.

This war cost China little, if any, short of twenty thousand men, and between thirty and

forty million dollars. Three thousand pieces of cannon were taken by our soldiers and sailors, besides innumerable stores—to say nothing of the war-junks and forts that were destroyed.

Paint war as we will, it is but a hateful scene to gaze on, nor does a victory relieve the picture, for the brighter the lights of conquest are, the darker are the shadows of defeat. There may be different views taken of the Opium war, by different people, but all true philanthropists will unite in the desire that it may lead to the prosperity of both Great Britain and China; that commerce and good-will may increase, that useful knowledge may spread through the Celestial Empire, that humane institutions may abound, and that the word of God, leaping over the Great Wall, and breaking through the stronger barrier of superstition and idolatry, may win its way to the hearts of the unenlightened millions of China.

Many people imagine that Hong-Kong will in future be thronged with smugglers, but the British Government some time since declared, that the most stringent instructions had been given, that no encouragement whatever, and such discouragement as they possibly could, should be given to any smuggling trade between the island of Hong-Kong and the coast of China—that "the merchants had been warned that if they chose to violate the laws of China, either by the introduction of prohibited goods into a legalized port, or the introduction of

any goods whatever into ports not legalized, they were not to expect the protection of the British Government, but must be exposed to the penalties inflicted by the laws of China." That "Hong-Kong should not be made a great nest of smugglers for the purpose of carrying on an illicit traffic with the coast of China, but become the great mart for the commerce of all nations, and for the extension of a legal commerce with China."

China and Great Britain are now at peace; may it long be preserved. The annals of the past bear this inscription "All nations have delighted in War," but this state of things will not always remain, for the word of prophecy has gone forth,

And though Britons, when discord and anarchy lower,
Their life-drops as freely as water can pour,
Yet a time is approaching, with eagle-like pace,
When the pike and the sword to the share shall give place.
When the records of peace shall be dearer by far
To the land of the brave, than the trophies of war,
And one merciful deed be more grateful to view,
Than the crimson-stained glories of wild Waterloo.

CHAPTER XI.

A FEW SPECIMENS OF CHINESE EDICTS AND DESPATCHES.

The Chinese are difficult to be understood.—Proclamation of Rewards.—Lieutenant-Governor Woo.—Commander Chuh.—Imperial Edict.—Lin Tsihseu and Tang.—Admiral Kwan Teenpei.—A flying Despatch.—Governor Keshen's Communication.—The Emperor's Reply, containing Sentence of Death.

If I give you a few specimens of Chinese edicts issued during the contention between the British and the Celestial Empire, you will be better able to judge of the ways of thinking of the Chinese.

Whether we regard this singular people as to their conduct in time of peace, or war, in private or in public, in common circumstances, or when under the influence of difficulty and danger, there is that among them which we cannot reconcile to European habits. Nothing can be more opposed to our English impressions of courage, uprightness, and honour, than the act of bidding a reward, in time of warfare, for the destruction of an enemy. Branded as the brow of war is with in-

humanity, it has its degrees of meanness, deceit, and cowardice, as well as of highmindedness, fairness, and courage. The following scale of rewards made public by the Chinese, in their contention with the British, does little credit to their national character.

"Any one, either of the military or the people, who shall seize and deliver up Elliot, shall be rewarded with 100,000 dollars, and reported for promotion to the fourth degree of rank.

"Those who seize and deliver up Elliot's subordinates, Bremer, Morrison, Dent. Thom. Keaheape, shall be rewarded with 50,000 dollars, and be reported for promotion to the fifth degree of rank.

"Those who concoct a plan for burning the English barbarians' ships of war, with reference to the number of their masts, at the rate of 1,000 dollars for one mast; for a schooner 3,000 dollars.

"Those who seize alive any head thieves (captains, &c., of Her Majesty's ships,) besides the settled scale of rewards, if there are any goods on board the ship, they shall be divided amongst the captors. The rest of the nations which continue respectful and obedient, are allowed to continue their trade as usual; and the military and people must not seek causes of quarrels with their ships, in order to manifest a distinction between the obedient and disobedient.

"If any dare obstinately to oppose, they shall be heavily punished without any remission.

"Those who seize a steam-vessel, shall be rewarded with 6,000 dollars, and her cargo shall be divided amongst them; and their services shall be esteemed of high military merit.

"Merchants of any foreign nation who seize and deliver up Elliot, and aid China in the meritorious work of exterminating the English, shall be rewarded as follows, under the Season's regulations; they shall be reported to be released from half the usual duties, in order to rouse them to exertion.

"Those who are thoroughly acquainted with the dispositions of the barbarians, and can outwit by stratagems their adherents, or cut off their race, or make fire utensils and vessels to destroy the lives of the barbarians, will be all allowed great merit. If they wish to become public officers, they shall be reported for that purpose; if they do not wish to become public officers, they shall be rewarded with 20,000 dollars.

"Those who seize alive a native-born Englishman, shall be rewarded with 200 dollars; those who cut off an Englishman's head, shall receive 100 dollars; for a live native of India 50 dollars, and for his head 30 dollars will be given."

If in reading over this proclamation, we could discover that it proceeded from a hatred of war and a love of peace, or indeed from any virtuous

or proper motive, however opposed to European habits and feelings, we should be bound to respect it, but we look for such a motive in vain; it is a manifestation of weakness, impolicy, deceit, and cruelty. In judging the Chinese, however, we must make large allowance for their ignorance of European tactics, their educational impressions, and the novel position in which they were placed. Let us encourage kindly feelings for China, and ask ourselves how we can best

> Befriend with willing mind, and heart, and hand,
> Our dark-haired brethren of that distant land.

The following extracts from Edicts and Reports will say much for the proud boastings of the Chinese, though they will add nothing to their reputation for steadiness and courage.

"I, Woo, the lieutenant-governor, as soon as the English wrote to the commandant, Ting-hai, in a strain of seditious violence, hastily set out, and travelling night and day, reached Chin-hai at six o'clock in the evening of the 9th, where I had an interview with the general Chuh, and was astounded to learn that on the 5th of the month Chang Cheaoufa, the commandant of Ting-hai, had an engagement with the rebellious English, in which their guns wounded a very large number of our officers and soldiers, and sunk the vessels. On the 6th of July the city of Ting-hai was attacked and taken by the said English, and Yaou Kwaet-

seang, the acting magistrate, and Yun Fuh, the secretary, not surrendering, were killed.

"I, the lieutenant-governor, receiving this intelligence, could not prevent my hair from bristling with anger.

"First, we ought to devise some plan to wear out their soldiers, that they may be slow in advancing and retreating; and when our forces are collected in great numbers, we can again act together, to resist and attack them, that at an appointed time we may at once seize them all."

How lieutenant-governor Woo and commander Chuh fared at the hands of the Chinese government, will appear by the following extracts from the Imperial Edicts.

"The remissness of the naval and military forces of Chekeang can be known without inquiry. When the mean and contemptible (foreign fellows), dared to conduct in this outrageous and seditious manner, the high, civil, and military officers, were immediately filled with trepidation, and lost all self-command. All they are ever good for is to know how to nourish their honourable selves, and live at ease. Our officers are all no better than wooden statues, to allow them to land and excite sedition. Let Woourhkinggih and Chuh Tingpeaou, for their former acts be both delivered over to the proper tribunal, for examination and punishment."

"The lax condition of the troops and officers of

Chekeang can be known without inquiry. The Imperial will is sent down to take Woo and Chuh, and deliver them over to the proper tribunal for examination and punishment."

It is usually a dark day for any Chinese officer or magistrate, when he is "delivered over to the proper tribunal for examination and punishment," for the degree of lenity or justice he may expect, may be gathered from the expression of the Government, "The lax condition of the troops and officers of Chekeang can be known without inquiry."

Lin Tsihseu, who had been sent to Canton to consult with Tang, and to settle the Opium affair, seemed to succeed not a whit better than Woo and Chuh, as appears by the following Imperial command. "Let Lin and Tang each be delivered over to the criminal board, to be punished with increased severity." The following Imperial command will place this affair, so far as regards Lin, in a yet clearer light.

"Lin Tsihseu! you received my Imperial orders to go to Canton, to examine into, and manage the affairs relating to Opium; from the exterior to cut off all trade in Opium, and to terminate its many evils and disgraces; as to the interior, your orders were to seize perverse natives, and thus cut off all supplies to foreigners (probably the English are more particularly pointed at). Why have you delayed so long in the matters connected with these

small, petty, contemptible criminals, who are still ungratefully disobedient and unsubmissive?

"You have not only proved yourself unable to cut off their trade, but you have also proved yourself unable to seize perverse natives! You have but dissembled with empty words, and in deep disguises in your report (to the Emperor); and so far from having been of any help in the affair, you have caused the waves of confusion to arise, and a thousand interminable disorders are sprouting; in fact, you have been as if your arms were tied, without knowing what to do; it appears, then, you are no better than a wooden image. When I think to myself on all these things, I am filled at once with anger and melancholy; we shall see in what instances you can answer to me.

"I order that your official seals be immediately taken from you, and that you hasten with the speed of flames to Pekin, that I may examine you in my presence; delay you not. I order the Lieutenant-Governor E. to take charge of the government of the two provinces of Kwang-tung and Kwang-se. Respect this."

Admiral Kwan next falls under the displeasure of his Imperial Master, and is, like those who preceded him, dealt with in a very summary manner. Thus run the words of the Royal edict respecting him:—

"Kwan Teenpei, though filling the post of commander-in-chief, and having under his control the

whole naval force, has shewn himself at all times devoid of talent to direct, and, on the approach of a crisis, perturbed, alarmed, and resourceless. Let his button and insignia of rank be, at once, taken from him,—but let him at the same time, bearing his offences, labour to attain merit, and shew forth his after endeavours."

The next character which I shall mention, is Keshen, who had orders to act with Lin and Tang, and he seems to have been dealt with, by the Government, with yet greater severity than the others. The following extract is from a dispatch of the privy council.

"Already has a flying dispatch been sent to the different provinces of Hoonan, Szechuen, and Kweichow, that four thousand soldiers be immediately got ready, and sent with all haste to Canton, there to await orders; cause therefore, that Keshen, in concert with Lin-Tsihseu and Tang-Ting-ching, to take the necessary steps for settling this business. If the rebellious foreigners dare to approach our inner shores, let them be immediately exterminated."

Poor Keshen, in his explanations to the Imperial Court, has these expressions:—

"But your slave is a man of confused and dull understanding. What he has done has, unhappily, not met the view of his sacred Majesty;—fearing and trembling as I am, how shall I find words to give expression to my feelings! Humbly

remembering that your slave's person has received marks of imperial goodness, his conscience is not hardened! How should I dare, while engaged on this important duty of curbing these outside foreigners, and struggling amid danger and difficulty, to strive after forbidden repose! From the moment that I came down to Canton, have I been the victim of the craft and wiles of these presuming foreigners. In every instance are they quite ungovernable, until that my head aches, and my heart is rent, and my morning meal comes to me without relish! Thus, for example, on one occasion we gave the foreigners battle, but our men shewed little firmness;—we then requested that a manifestation of Divine Majesty might be made in their annihilation. But alas! the circumstances of the case, and the wishes of my heart are sadly opposed! All these facts have I offered up to your Majesty in repeated statements, praying that your Majesty would bestow thereon a holy glance.

"Your slave is vexed to death thinking of these things, even till he loathes his food, and till sleep has forsaken his eyelids; forasmuch, he does not shrink from the heavy guilt he is incurring in taking all these facts, the result of his diligent inquiries, and annoying with them the ears of heaven's son; and at the same time he takes everything connected with the foreigners, and all the foreigners' letters, and hands them up for imperial

inspection. He humbly hopes that the Holy One will look down with pity and compassion on the black-haired race, and shower upon them an extra measure of clemency, in granting what is therein requested, so that the people of the land may not be turned to ashes. In times of difficulty is seen good government; victory is but a transient thing: in restraining the ruin that is before our eyes, we ought carefully to eradicate the cause of it, for after ages!

"In reference to all the circumstances contained in this, whether the result of my conference with the high provincial officers, or of my own diligent investigation, I only hope that your sacred Majesty will condescend to inquire regarding them; and, I beg that your Majesty will specially appoint a high officer to come here to ascertain their truth. Your slave has been actuated by a desire to save the country and the people from first to last, and not swayed by the smallest atom of fear; and still more he dare not make use of the least glossing or deception.

"Inasmuch, therefore, this respectful memorial is forwarded at the rate of six hundred le a day, humbly hoping that the Emperor's holy glance may be bestowed thereon. A respectful memorial."

The Emperor's reply to Keshen's communication is as follows:—

"We can on no account calmly put up with the

insults and befooling of these rebellious foreigners, as you have done. Blinded and unwilling to see as you are, dare you still have the hardihood to turn your back on our commands! to continue receiving the foreigners' documents, and even to beg favours in their behalf! Such proceedings pass the bounds of reason. Impotent and worthless that you are, what sort of heart is contained within your breast? Not only do you contentedly take in their threats and insults, but you even dare to hold up certain passages with intent to frighten us! But know that we have no coward fears! Besides this we shall again announce our pleasure. Respect this!

"Further, E. has reported that on the 6th day the Tyger's gates were laid in ruins, which intelligence has riven my very heart and liver. I did not deem that Keshen, from his common-place talent, could sell his country, and still have talent sufficient to gloss over his treason,—a crime for which death is not even a sufficient punishment. I order that the Yulinkeun (the Emperor's own troops, some of his guards we presume,) with the utmost rigour, seal and lock up the temple of his ancestors and those of his relations."

If, after reading this account of Woo, Chuh, Lin, Tang, Kwan, and Governor Keshen, you have any desire to become officers of his Celestial Majesty, I wish you joy of your appointments,—

but as to myself, I prefer an honest crust in Old England, to the highest appointment in China, and would not be tempted by Emperor Taou Kwang to take office under him, for all the vermilion edicts, five-clawed dragons, red buttons, pig-tails, and peacocks' feathers in his dominions.

CHAPTER XII.

SCRAPS CONNECTED WITH THE FOREGOING CHAPTERS.

The European Factories at Canton.—The Imperial Cabinet, and the Officers of Canton.—Booms and Forts.—Tchang-kiang.—Desperate Valour of Chinese Soldiers.—The Names of the Hong Merchants.—The War Losses and Expenses of the Chinese.—The Treaty of Peace.

THERE are a few pickings of information respecting the foregoing chapters, which must not be forgotten. The British expedition to China, when regarded in relation to its probable consequences, is clothed with interest, and as I have only touched on a few of its points, you may not be indisposed to have two or three additional particulars set before you.

As I spoke of the European Factories at Canton, let me here give you their names. 1. Creek hong; 2. Dutch hong; 3. Dutch factory; 4. British factory; 5. Chow-chow hong; 6. Hired factory; 7. Messrs. Russell and Co's.; 8. Imperial hong; 9. Dent and Co.; 10. American hong; 11. Hong merchants; 12. French hong; 13. Spanish hong; 14. Danish hong. I have by me an



DESTRUCTION OF THE FACTORIES.

old printed list of the factories with the Chinese names and significations, which I regard as quite a curiosity. It is as follows:—E-wo hong (Righteousness and Peace factory) is the Creek factory. Tseep-ee hong (Assembled Righteousnesses factory) is the Dutch factory. Pow-wo hong (the factory that ensures tranquillity) is the English factory. Fung-tae hong (Affluent Great factory) is called Chow-chow factory, which means that it is occupied by different people; Parsees, Moormen and others. Lung-shun hong (the Gloriously Prosperous factory) is the old English factory. Suy hóng is the Swedish factory, and the Canton people call a Swede, Suy. Ma-ying hong (the Twin Eagle factory) is the Imperial factory. Then there are, the Pow-shun hong (the Precious Prosperous factory), and Man-yune hong (the factory of Ten Thousand Fountains). Kwong-yune hong (the factory of Wide Fountains) is the American factory. Kaw-hung hong (the old public hong) is the French factory. Luy-sung hong (the Luzon factory) is the Spanish factory, and Wong-he hong (the Yellow Flag factory) is the Danish factory. Besides these there are, Een-tsze-chaou (the Swallow's Nest) or Corner factory, and two others occupied by hong merchants, the one is Tung-sang hong (the factory produced in the east) and the other Tung-foo hong (the factory of mutual trust). Many changes have taken place since this account was taken.

When the Chinese made an attack on the ships with fire rafts and plundered the factories, they broke into the Creek, Dutch, and English hongs, to look for guns, and a lawless scene took place. There were the bald heads breaking up and ransacking every part, pulling and tearing, dashing and smashing wherever they went, costly chandeliers were broken, beautiful mirrors shivered to pieces, merchandise pillaged and destroyed, and every article of furniture, door, lock, and window knocked to pieces.

Commander Elliot Bingham, R. N., who was attached to the expedition, has given a list very similar to the following one, of the Chinese authorities.

The names of those who formed the Nuy-ko, or Imperial Cabinet. One half of them Chinese and the other half Mantchows.

Muchangah, a Mantchow Tartar.
Pwan-Shengan, a Chinese.
Keshen, Imperial High Commissioner at Canton, a Mantchow.
Wang-Fing, a Chinese.
Elepoo, Imperial High Commissioner at Chekiang, a Mantchow.
Tang Kinchaou, a Chinese.

OFFICERS OF CANTON.

Keshen ..... Governor.
Eleang ..... Lieutenant-Governor.
Atsingah ..... General Commandant.
Yuhsuy ..... First Lieutenant-General.
Ying-lung ..... Second Lieutenant-General.
Shen Mowheen ..... Literary Chancellor.

Eleang ..... Hoppo, or Commissioner of Maritime Customs.
Kwan Teenpei ..... Admiral.
Leang ..... Commissioner of Administration.
Wang Tinglan ..... Commissioner of Justice.
Sung ..... Commissioner of Gabel.
Choo ..... Commissioner of Grain.
Yu Paoushun ..... Kwan-chow-foo, or Prefect.
Leang Singyuen..... Magistrate.
Chang Eyu..... Magistrate.
Yih Chungfoo ..... Intendant at Macao.
Tseang Leihngang..... Sub-Prefect.
Woo Szeshoo ..... Magistrate.
Yang Weishen ..... Sub-Magistrate.

You will call to remembrance that the displeasure of the Emperor fell very heavily on many of them.

Some of the Chinese asked an American what he thought of the great boom of chain-cables, supported by huge wooden rafts, and secured round the rocks, which was stretched across the water to prevent the passage of the British ships. "I think," replied he, "that one line-of-battle ship will break it like a tobacco-stopper."

> As well might China strive by force
> To stop the tempest in its course,
> Or check the whirlwind at its height,
> As Britain's navy in its might!

Many of the rafts used in defence by the Chinese, consisting of fir-trees lashed together and moored with enormous cables, were stated by the

Hong merchants to have cost, each of them, at least two hundred thousand dollars.

It is a singular circumstance, that very many of the Chinese forts are called "follies." Howqua's Folly, French Folly, Jack Shute's Folly, &c. A much less appropriate name might have been adopted.

The determination of the Chinese soldiers was never more conspicuous than in the defence of Tchang-kiang-foo, a strong walled city taken by the British after an obstinate defence. It was attacked by the troops in three brigades. The first was landed under the hills; the second under the bluff height to occupy the eminences above it, and the third, with the artillery, followed the first.

The Chinese encampment contained about fifteen hundred men. This encampment was soon taken, and the Chinese soldiers were pursued; after which the gates were blown open and an outwork won. It was very clear how the affair would end, though both parties were, for a time, equally determined. Covered by the rifles, the grenadiers of the 55th, with two or three companies of the 6th Madras native infantry, under Major M'Lean, advanced resolutely against the north-east angle of the walls. Here the ladders which the sappers had placed, were instantly mounted. Lieutenant Cuddy, rushing forward, sitting astride the wall and helping his men over seemingly with little concern for his own safety. The Tartars were not backward, for not an embrasure was carried but

with the bayonet. The most determined opposition was made, and the Chinese soldiers, though greatly deficient in tactics, shewed no symptoms of fear. A large body of them, who had no retreat open, rather than surrender, suffered themselves to be shot, or to be crushed by the burning ruins that fell around them.

I told you that the ransom of the city of Canton was six million dollars. No light amount. The Imperial treasury contributed in sycee silver four millions of this sum; the Hong merchants paid one million, four-hundred-and-twenty thousand, and the remainder was made up from other sources. The names of the Hong merchants were Howqua, Pwankequa, Samqua, Saoqua, Footae, Gowqua, Mowqua, Kingqua, Minqua, and Punhoyqua.

The losses and expenses of the Chinese in their struggle with the British, are stated as correctly as they can be ascertained, to stand thus.

	Dollars.
Found in Ting-hai Treasury	3
Paid for the ransom of Canton and injury done to the British	6,669,615
Treasury at Amoy	20,000
Taken at Ningpo.....	120,000
At Tchang-kiang.....	50,000
Paid at Nankin	6,000,000
To be paid in three years	15,000,000
	27,859,618

Besides six million dollars for the Opium they destroyed, and one million more which they must have expended in booms.

The treaty of peace entered into with the Chinese, was signed by Kee-ying, Eleepo and Gnu, the first was commander-in-chief of the Tartar troops. The second lieutenant-general of Chapoo, and the third general-in-chief of the provinces Keang-sou and Keang-si. Kee-ying is related to the Emperor. You will like to know the points of the treaty; there are seven of them. I will copy them from Captain Bingham's account of the expedition; they are as under.

"1. Lasting peace and friendship between the two empires.

"2. China to pay 21,000,000 dollars in the course of the present and three succeeding years.

"3. The ports of Canton, Amoy, Foo-chow-foo, Ningpo, and Shang-hai to be thrown open to British merchants; consular officers to be appointed to reside at them; and regular and just tariff of import and export (as well as inland tansit) duties to be established and published.

"4. The island of Hong-kong to be ceded in perpetuity to her Britannic Majesty, her heirs and successors.

"5. All subjects of her Britannic Majesty, (whether natives of Europe or India), who may

be confined in any part of the Chinese empire, to be unconditionally released.

"6. An act of full and entire amnesty to be published by the Emperor, under his imperial sign-manual and seal, to all Chinese subjects, on account of their having held service or intercourse with, or resided under the British Government or its officers.

"7. Correspondence to be conducted on terms of perfect equality amongst the officers of both Governments.

"8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, 6,000,000 dollars, her Britannic Majesty's forces to retire from Nankin and the Grand Canal, and the military posts at Chinhai to be withdrawn, but the islands of Chusan and Ko-long-soo are to be held until the money payments and the arrangements for opening the ports be completed."

Inhabitants of the Celestial Empire! Strange are your customs, your language and your laws, but I regard you with increasing interest, and if I call ye heathens, and long tails, and wise looking men, and sleek headed Solons, and sons of Confucius, it is rather in lightness of heart, than in derision. There is neither Chinese nor Mantchow among your millions from whom I would not withhold my ban, nor to whom I would not freely give my blessing. We are the handiwork of the same

Almighty Maker, and tenants of the same earth. Oh may we be inheritors of the same heaven! May your idols be broken down, the instruments of cruelty be removed from your habitations; the word of God win its way to your hands, and the Christian faith take possession of your hearts!

CHAPTER XIII.

DANE'S ISLAND AND OTHER PLACES.

Nine Islands. — Chuenpee. — Anunghoy. — Ty-cock-tow. — North and South Wantang.—Ty-hoo-tow.—Dane's Island. —French Island.—The Ladrones.—Chinese Labourer.— Raising Water.— Chinese Buffalo.— Boatmen.— Chinese Women. — Predictions respecting China and Bhurtpore. — British Ladies at Whampoa.—Duck Boats.

Were I to say even but a little on each of the islands in the Canton river, I might make up a book with my descriptions; but a book on the Canton-river islands would answer neither your purpose nor mine.

Above Macao roads, on the west side of the passage, are the Nine Islands, presenting some peculiarities. Chuenpee, Anunghoy, Ty-cock-tow, North and South Wantang, Ty-hoo-tow, or Tiger Island, which is very mountainous, Dane's Island, and French Island have also many points of attraction, and the same remark may be made of the islands which present themselves on entering the port of Canton, called by the Europeans the Ladrone Islands, and by the natives Low-man-shan (the old ten thousand hills). Europeans call

them the Ladrones, because at different periods of Chinese history they have been infested with pirates. Ladrone is a rogue, or thief. I wish, however, to dwell for a short time on some of the points of Dane's Island.

Chinamen will, perhaps, behave themselves better in future to foreigners than they have hitherto done. If a stranger manifested a little curiosity, some time back, venturing among the long-tails, he was tolerably sure to get hustled, if not pelted with mud and stones, though he might certainly venture to walk abroad on a part of Whampoa, or on Dane's Island, without molestation, and witness much of Chinese manners and customs. The latter place is beautifully diversified with hills and valleys, many of the hills having an interest attached to them by the fir-trees and great number of tombs erected on their sides. These tombs press on the mind of the foreign spectator the reflection—

> Whatever land our feet may tread,
> Our life is but a spider's thread.

In Dane's Island, which is about a mile and a half long and a mile broad, there are flats or terraces, one above another, to which you ascend by rude steps not very easy to climb, and here you see cultivation carried on to a great extent. I never could see a broad-faced, thin-chinned labourer, stripped to his waist, with his umbrella-

like hat on his head, at plough with his buffalo, guiding the animal with a long bamboo; or at work with his mattock, rake, or fork, without wandering, in my mind, to the country scenes of my native land. The "Chin-chin" of the Chinese labourer reminded me of the "Good-morning" of the English countryman, though the rice and cotton grounds, the mean houses of half-burnt blue brick, and the pagodas were but a poor substitute for the corn-fields, the cottages, and village spires of old England.

The mode of raising water by two men holding between them a bucket suspended by strings or cords, has been in use from ancient times. The bucket is filled by being lowered into the water, and raised by pulling the cords; it is then with a sudden jerk emptied into the head of the canal formed to receive it, or into the field it is intended to irrigate. "He shall pour water out of his buckets," says Holy Scripture in the Book of Numbers, "and his seed will be in many waters."

Another machine much in use, is similar to our chain pump. A series of moveable flat boards are placed across the inclined trough in which they move, thus performing the part of buckets in raising the water. The flat boards in the trough are kept in motion either by a buffalo yoked to a horizontal wheel, or by men, who, while they hold a fixed rail or beam with their hands, give a rotatory motion with their feet to the wheel, at the



CHINESE MODE OF RAISING WATER

upper part of the trough, round which the flat boards revolve. A smaller machine, of the same kind, worked by the hand, is in general use. In the Book of Deuteronomy it is said of the land of Egypt, " Where thou sowedst thy seed, and waterdst it with thy foot as a garden of herbs." So that a mode similar to this was, no doubt, in use among the children of Israel in their captivity.

The large bamboo wheel is a curious and ingenious piece of machinery used in rivers. It is turned by the force of the stream, and the hollow

bamboos attached to it, stopped up at one end and open at the other, fill themselves with water at the bottom of the wheel, and empty themselves into a trough at the top of it.

" So when a peasant to his garden brings
Soft rills of water from the bubbling springs,
And calls the floods from high to bless his bowers,
And feed, with pregnant streams, his plants and flowers;
Soon as he clears whate'er their passage staid,
And marks the future torrents with his spade,
Swift o'er the rolling pebbles, down the hills,
Louder and louder purl the falling rills;
Before him scattering, they prevent his pains,
And shine in mazy wanderings o'er the plains."

There are three good landing-places on Dane's Island. The upper one is at the watering-place, the middle one is at a rocky point half a mile from the former, and the lower one, which is the most used, leading to both the villages on the island, is formed of granite blocks, having no cement but their own weight to keep them together. The roads are about two feet, or a little less, broad. If the people used either coaches, waggons, carts, horses, or wheelbarrows, they would find themselves not a little incommoded. There is nothing in the paths, for such they may be called, of Dane's Island, that would remind you of an English turnpike-road.

It is an odd circumstance; but if a Chinese buffalo be ever so quietly and industriously at

work, drawing the plough, the moment an European approaches he becomes restive, and either makes a push towards him with his horns, or sets off like a mad thing across the grounds: buffalo, plough, and driver, all go together; the latter to overtake and to bring back the former. But, cowardly as most of the buffaloes are, the rough and wild-looking Chinese dogs outstrip them in their flight. After a while they will be more accustomed to foreigners, and acquire more courage. When the plough-drawing buffalo scampers off, scared by the sight of a foreigner, the long-tailed Chinese labourer is not usually in his best temper, but I much question if a Somersetshire farmer would behave better than he under the same circumstances.

The boats visiting Dane's Island give a life to the scene, and the strange dresses of the boatmen are full of interest. Some Chinese boatmen wear jackets composed of leaves. You have, no doubt, seen the wild figure of Robinson Crusoe, such as he was in his goat-skin dress on his own island. His appearance was rather romantic, but it was not to be compared with that of a crew of Chinese boatmen dressed up in their uncouth jackets of long and narrow dried leaves. These leaves, fastened only at one end, lay over each other like the tiles or slates on a roof. You may fancy, then, when the gusty wind blows, what outlandish creatures they look like, with their broad umbrella

hats, and with their leaf-jackets fluttering in all directions. Almost might a stranger suppose they were about to take wing.

The women on the island are short, and in their complexion chalky, with jet-black hair, white teeth, and queer, funny-looking eyes. Some, but not many of them, though poor, have the small and distorted feet of the richer Chinese. Most of them dress like the Tanka boat-women, in a sort of loose chemise and trousers, while a few are habited in wide-sleeved flowing robes. The hobble of the short-footed fair is very sad. The more respectable women are shy in meeting foreigners, for though, when apparently unobserved, they manifest the curiosity of the sex by a side glance, or even by turning round to survey the "Barbarian" who has passed them, yet will they, if it be possible, avoid encountering him face to face. If it be difficult to understand the character of Chinamen, it is still more so to comprehend the character of Chinawomen, so few are the opportunities they afford a foreigner of making his observations. The women at Dane's Island and Whampoa are not to be regarded as specimens of the Chinese ladies of Pekin, yet are both modest.

The reason why foreign women have not been allowed to enter China is said by some to be, that a Chinese prediction foretold that China would be conquered by a woman. There was, also, said to

be a prediction at Bhurtpore, that it would be overcome by a crocodile. Queen Victoria is now thought to be the woman who conquered China, and Lord Combermere (Combeer, crocodile) the crocodile who was to conquer Bhurtpoor.

If you had seen what a lively appearance the unexpected presence of a few ladies gave to Whampoa it would have surprised you. They not only went to Whampoa, but visited Canton, as it was understood that the families of foreigners should be permitted to reside in such ports as were open to trade. Whampoa was all alive, visiting, cheerfulness and gaiety was the order of the day and night, and when they left the place it was as though a sunbeam had been withdrawn.

In the neighbourhood of the islands in the Canton River, duck-eggs are hatched in the duck-boats, by the heat of ovens, or of dung, in amazing quantities. You would like to see a Chinese duck-boat. Fancy to yourselves, fastened on each side the boat a little above the water, a long platform, eighteen or twenty feet wide, with a raised border half a foot high or more. Fancy that eight hundred or a thousand ducks are running about for "chow-chow," or food, on one of the islands near which the boat lies. No sooner does the sun set, than at the sound of a shrill whistle, the ducks come waddling along with as much haste as if the hindmost had something to fear. They make the best of their way to the water's edge,

and up the board that is let down from the bow of the boat, filing off right and left to the two platforms with the regularity of soldiers, waddling fluttering, and quacking with all their might. Sometimes the men hasten them on with long canes, though they are usually nimble enough of themselves. In this way hundreds of thousands of ducks are bred and brought up on the river.

CHAPTER XIV.

THE PRESENT EMPEROR OF CHINA, TAOU-KWANG.

Three celebrated Sovereigns reigned at the same time.—Person and Character of Taou-Kwang.—The Reason why he was appointed to succeed his Father.—Ceremony of a British Coronation.—Ceremony of the Emperor of China mounting "The Dragon's Seat," or "Ascending to the Summit."—Foot Guards.—Report Table.—Writing Table.—Yellow Table.—Imperial Guards.—The Docile Elephants.—Strike the Brazen Whip.—The Prime Minister.—The Emperor.—Incense Dome.—Dragon's Dome.—Genuflections and Prostrations.

Louis the Fourteenth of France, Peter the Great of Russia, and Kang-he, Emperor of China, lived and reigned at the same time. They are three of the most celebrated monarchs that ever exercised kingly power. Louis engaged in wars, and encouraged the arts to aggrandize France. Peter greatly civilized Russia, rescuing it, in a great degree, from barbarity, and Kang-he consolidated China, the largest empire of the world when conquered by barbarian Tartars.

Taou-kwang, the present Emperor of China, born in the year 1781, is the second son of the

late Emperor Kea-king. He succeeded his father in 1820 in the thirty-ninth year of his age, so that, now, being more than three score years of age, it is no wonder that he should have somewhat the look of an old man. He is tall and slender, and his complexion rather dark. Had he run into the excesses of his father and his younger brothers, no doubt his infirmities would have been greater than they are.

Taou Kwang in his royal robes has an imposing appearance. Though not so highly gifted as several European sovereigns, yet is he disposed to be generous, diligent in the performance of his kingly duties, and free from extravagance. Those who think favourably of him consider him to be an easy sort of a ruler, and much more disposed to keep things as they are, than to effect changes.

The Sultan, or Grand Signior, the sovereign of the Turks or Ottomans, has a tolerable list of sounding titles, for he is not only called Padi-shah, or Emperor, but also Padi-shah-islam (Emperor of Islamism, or the Mohammedan world), Imaum ul Musliminn (Pontiff of Mussulmans), Sultan ul din (Protector of the faith), Alempenah (Refuge of the world), and Zil-ullah (Shadow of God). But this list could hardly be compared with that of the Emperor of China if we were to enumerate all the high titles which are given to him; however, among them he is called Reason's Glory, the Sacred Son of Heaven, Imperial Supreme, the sole

Ruler of the Earth, Lord of Ten thousand Years, King of Ten Thousand Islands, the Flower of the Imperial race, the Sun of the Firmament of Honour, the resplendent Gem in the Crown and Throne of the Chinese Territories, and the Great Father of his people.

The reason why Taou-kwang was raised to the throne was this: when his father was in extreme danger, having his palace surrounded and stormed by a powerful band of robbers, he bravely defended him at the extreme hazard of his own life. For this his father, Kea-king, appointed him to be his successor.

This affair has been thus described by the Emperor Kea-king. "A banditti of upwards of seventy men, of the sect Tëen-le, violated the prohibited gate, and entered within side. They wounded the guard, and rushed into the inner palace. Four rebels were seized and bound. Three others ascended the wall with a flag; my Imperial second son seized a musket, and shot two of them; my nephew killed a third. For this deliverance I am indebted to the energies of my second son. The princes and chief officers of the Lung-tsung gate let forth the troops, and, after two days and one night's utmost exertion, completely routed the rebels."

Though you may never have attended a British coronation, it is possible that you may have read an account of the ceremony performed on such an

occasion. To a Chinese, the entrance into the cathedral, the recognition, the oblation, the anthem, the oath, and the anointing, the presentation of the spurs and sword, the investing with the royal robe, the ring and sceptre, the putting on the crown, the presentation of the Holy Bible, the benediction, the inthronization, the homage, the Communion, and the recess, would occasion as much surprise as you would manifest on witnessing the ceremony of a Chinese emperor "ascending to the summit," or seating himself on the throne.

In China the throne is called "the Dragon's seat," and what we term a coronation the Chinese call "ascending to the summit." Having by me a translation of the Chinese ceremonies observed on the ascension of Taou-kwang to the throne, which appeared in the *Pekin Gazette* at the time, I will here lay it before you; and, if you are half as curious in regard to all that belongs to the Chinese as I am, you will read it over with equal attention and interest. The document was issued by the Board of Ceremonies, that the forms attendant on "Ascending to the throne" might be properly observed. Thus runs the account:—

"The members of the Board of Rites beg respectfully to state the usual ceremonies observed at the Ascension of the Emperors. On the day appointed for the ceremony, the commander of the foot-guards shall lead in the troops to take

their station at the several gates of the Imperial city.

"The members of the Board of Rites, and of the Hung-loo office, shall assemble in the Imperial Council-chamber, and set the seal-table (on which the Imperial seal is to be placed) in the Palace of Peace, to the south of the Imperial throne, and exactly in the middle.

"Let them set the report-table (on which the petition, requesting his Majesty to ascend the throne, is to be laid,) on the south side of the eastern pillar of the palace; the edict-table (on which is to be placed the Imperial proclamation, announcing the accession) on the north side of the eastern pillar.

"Let the writing-table (on which the pen and ink, used on the occasion, are to lie) be set on the right or left of the western pillar; and the yellow table (from which the proclamation is to be promulged) on the red steps (or elevation at the foot of the throne, where ministers advance to pay their obeisance) exactly in the middle.

"The Imperial guards, both officers and men, shall then enter, and set forth in order, the Imperial travelling equipage in front of the Palace of Peace. They shall next make ready his Majesty's foot-chariot (*i. e.* one usually drawn by men) without the palace-gate. The fine (ancient) Imperial carriages shall then be set forth without the Woo-gate. The docile elephants shall be

placed to the south of the five carriages. Let them draw up the Imperial horse-guards on the right and left of the middle path of the vestibule, fronting each other east and west.

"Let the Imperial canopy and cloud-capped basin (in which the Imperial proclamation, announcing the Emperor's ascension, is placed) be set within the vestibule. After this, the members of the Board of Music shall arrange the ancient musical instruments, used by Shun, to the east and west, on the palace causeway; and the musical instruments used on state occasions they shall set in order within the palace. These shall be thus placed, but not (for the present) used. Next, the musical instruments, used at the arrival and departure of his Majesty, together with the Dragon-dome and the Incense-dome (*i. e.* a kind of portable sheds or porticoes) shall be set forth without the Woo-gate.

"The officers of the Board of Public Works shall place the golden phœnix at the gate of Celestial Repose, directly in the middle; and set the stage, from which the proclamation is to be made, in the first chamber, on the east side of the gate.

"The second officer of the Board of Rites, having ready the petition (requesting the Emperor to ascend the throne), shall take it, reverently, in both his hands, and place it on the petition-table, already set on the south side of the

eastern pillars. One of the officers of the Council-chamber, taking the proclamation, to be subsequently issued, in both his hands, shall place it on the edict-table, standing to the north of the eastern pillar. One of the secretaries of the Council-chamber shall, in the same manner, take the pencil and ink-stone, and put them on the table, on the west side of the palace.

"The Prime Minister shall then lead forth the members of the Council-chamber to the gate of Celestial Purity (*i. e.* his Majesty's private apartment), and beg for the Imperial seal. The Heohsze (one of the members) shall receive it with profound reverence, and the Prime Minister shall follow him from the gate of Celestial Purity to the Palace of Peace, where it shall be laid on the seal-table, which is in the middle of the hall, on the south of the Imperial throne; after which they shall retire.

"Then the officers of the Hung-loo-tsze office shall bring up the kings and nobles of the Imperial kindred, from the highest down to those of the eighth rank, on the elevation at the foot of the throne. Then the great officers of state, civil and military, all in their court-dresses, shall range themselves in order according to their rank, within the vestibule.

"At the appointed hour, the president of the Board of Rites shall go and entreat his Majesty to put on his mournings, and come forth by the

gate of the eastern palace, and enter at the left door of the middle palace, where his Majesty, before the altar of his deceased Imperial father, will respectfully announce, that he receives the decree, kneel thrice, and bow nine times. This finished, the Emperor will then go out by the eastern door into the side palace.

"The President of the Board of Rites shall issue orders to the governors of the palace, the officers of the Imperial guard, and the chief ministers of the interior, to go and solicit his Majesty to put on his Imperial robes, and proceed to the palace of his mother, the Empress Dowager, to pay his respects. The Empress Dowager will put on her court robes and ascend her throne; before which his Majesty shall kneel thrice, and bow nine times. After the performance of this ceremony, the governors of the palace shall let down the curtain before the door of the Emperor's private apartments, and the officers of the interior Imperial gu[illegible]hall have in readiness the golden cha-r[illegible]ly in the middle, in front of the door [illegible]perial residence.

[illegible]resident of the Board of Rites shall then [illegible]ard the officer of the Astronomical [illegible]ose business is to observe times, to [illegible] of his [illegible]jesty's residence, to announce [illegible]l of [illegible]hosen and felicitous moment. [illegible]esty [illegible]hen go out by the left door [illegible]rtu[illegible]l mount the golden chariot.

"The President of the Board of Rites, together with ten of the great officers of the same Board, shall take their stations in front of the Imperial chariot to lead on the procession. Two officers of the personal guard shall walk behind. Ten chief officers of the Leopard-tail legion of guards, holding spears (perhaps muskets), and ten, bearing swords, shall form the wings of the personal guard.

"The procession shall then move, in order, to the Paou-ho palace (*i. e.* the palace of protection and peace), where his Majesty will descend from the chariot. Here the president of the Board of Rites shall solicit his Majesty to sit down in the royal middle palace.

"Then the president of the Hung-loo office shall lead forward the great officers of the Interior, the officers of the Imperial guard, of the Council-chamber, of the National Institute, of the Chin-sze office, of the Ke-keu office, of the Board of Rites, and of the Censor office, arranging them, in front and rear, according to their rank. He shall then call upon them to kneel thrice, and bow nine times.

"This ceremony over, the President of the Board of Rites, stepping forward, shall kneel down, and beseech his Majesty, saying 'Ascend the Imperial throne.' The Emperor shall then rise from his seat, and the procession moving on in the same order as above described, to the Im-

perial Palace of Peace, his Majesty shall ascend the seat of gems, and sit down on the Imperial throne, with his face to the south. At the Woo-gate the bells shall then be rung and the drums beaten; but no other instruments of music shall be sounded. The chief officer of the Imperial guards shall say aloud, 'Strike the whip' (a brazen rod called by this name). The whip shall accordingly be struck below the throne.

"The master of the ceremonies shall command the attendant ministers to arrange themselves in ranks. The president of the Hung-loo office shall bring up the kings and dukes on the elevation at the foot of the throne; and the master of the ceremonies shall lead forward the civil and military officers, and range them in due order within the vestibule. He shall say, 'Advance!' They shall accordingly advance. He shall say, 'Kneel!' Then the kings, and all the ranks downward, shall kneel. When he says, 'Bow your heads to the ground!' and 'Rise!' then the kings, and all the ranks downward, shall kneel thrice, bow the head to the ground nine times, and rise accordingly. When he says, 'Retire!' the kings, and downward, shall all retire, and stand in their former places.

"Then the prime minister, entering by the left door of the palace, shall go to the table, and taking the proclamation in both his hands, shall place it on the middle table; after which he

shall retire for a moment, and stand with his face to the west.

"The president of the Council-chamber, advancing to the middle table, with his face to the north, shall seal the proclamation, and retire. The president of the Board of Rites shall then approach near; and the prime minister, taking the proclamation in both hands, shall walk out with it by the Imperial door of the Palace of Peace, and deliver it to the president of the Board of Rites, who shall kneel and receive it. After rising, he shall carry it to the table, in the middle of the elevation, below the throne, and lay it thereon with profound reverence, shall kneel once, and bow to the ground three times. Next, he shall kneel, and take up the proclamation in both hands—shall rise and descend by the middle steps.

"The president of the Board of Rites, kneeling, shall take up, with both his hands, the cloud-capped basin, into which he shall receive the proclamation, and then rise. The officers of the Imperial guard shall spread out the yellow canopy (or umbrella) over the said basin, and go out with it by the middle door of the Palace of Peace. The civil and military officers shall follow out by the gate of Resplendent Virtue, and the gate of Virgin Felicity. The chief officer of the guard shall then say, 'Strike the brazen whip.' It shall accordingly be struck thrice, below the steps.

"His Majesty shall then rise, step to the back of the palace, mount his chariot, and go forth by the left door, to the outside of the door of his private apartments, where he shall descend from the chariot; and entering the side palace by the left door, shall change his robes, and return to the mat (where the funeral obsequies are performed).

"The prime minister shall lead forward the presidents, who shall reverently take the Imperial seal, and deliver it at the door of the Imperial residence to one of the great officers of the Interior. At this time the proclamation-bearer, taking the document in both his hands, shall proceed to the outside of the Woo-gate, and place it in the Dragon-dome—shall kneel once, and bow to the ground thrice.

"Then the officers of the guard, and sword-bearers, shall carry forward the domes, in the following order:—the Incense-dome in front, and the Dragon-dome behind.

"The officers of the Board of Music shall lead on the procession, immediately behind the Imperial insignia, but shall not play (the national mourning forbidding this).

"One of the judges of the Board of Rites shall then ascend to the tower, on the wall opposite the gate of Celestial Repose, and they shall set down the Incense-dome: the proclamation being placed there also, in the middle of the Dragon-dome. The proclamation-bearer shall then

kneel once, and bow to the ground thrice; after which, taking the proclamation in both hands, he shall lay it on the yellow table, which is placed on a high stage. The Dragon-dome and Incense-dome shall be removed, and set down directly in front of the gate of Celestial Repose.

"The officers, civil and military, shall arrange themselves at the south end of the golden bridge. The master of the ceremonies shall say, 'Form ranks!' also 'Enter!' The officers, civil and military, shall, accordingly, form ranks; and the venerable elders of the people, a little behind, shall form themselves into two files; and all stand facing the north.

"The herald-minister shall then ascend the stage. The master of the ceremonies shall say, 'An Edict!' Then all shall instantly fall on their knees.

"The herald shall next read the proclamation, in the Chinese language, after which he retires to the table. The words 'Bow!'—'Rise!' being pronounced (by the master of the ceremonies), and answered by three genuflexions, and nine prostrations from all present, the proclamation-bearer, taking the said document in both hands, shall place it again in the cloud-capped basin, and suspend it by an ornamented cord from the bill of the golden phœnix. The judge of the Board of Rites, receiving the same, shall set it again in the Dragon-dome, and going out by the gate of Exalted

Purity, the procession shall be led on as formerly by the officers of the Board of Music, behind the Imperial insignia, but without playing, to the office of the Board of Rites, where an incense-table being placed, the president of the Board of Rites shall bring forward the judges, who shall kneel thrice, and bow to the ground nine times.

"These ceremonies all finished, let the proclamation be reverently printed, and promulged throughout the empire. Such is our statement laid before your Majesty." The Imperial pleasure has been received thus: "Act according to the statement.—Respect this."

If you can render a reason for this lengthy ceremonial of guards, tables, gates, elephants, carriages, domes, pillars, robes, golden chariots, Leopard-tail legion, brazen whip, golden phœnix, proclamation, genuflexions, and prostrations, you can do what I dare not undertake. Perhaps we had better not puzzle our heads about it, but leave all the honour and all the profit of it to the followers of Confucius.

CHAPTER XV.

IMPERIAL PROCLAMATION.

Porcelain Flower-pots, Garden-seats, Images, Bowls, Jars, Vases.—Proclamation.—Favours bestowed by the Emperor.—Gracious Gifts.—Promotion.—Sending Sons to the National College.—Restoration of Rank and Pay.—Candidates for Distinction increased.—College Residence diminished.—A Button of the Sixth Degree of Rank bestowed.—Sacrifices offered to the Dead.—Crimes forgiven.—Old Soldiers relieved.—Diligence in tilling the Ground rewarded.—Old Age honoured.—Pay to Manchow and Mungkoo Tartar Soldiers and Chinese Troops.—Attention to the Destitute.

THERE are not many things in the Chinese Collection that give me more pleasure than the porcelain. The beautiful flower-pots and garden-seats, the elegant ornaments and images, and the splendid bowls, jars, and vases which are profusely grouped together, never fail to call up in my mind scenes of Eastern magnificence. They lead me, step by step, through the mansions of the mandarins, and the palace of the Emperor, till I see Taou Kwang himself on his Imperial throne.

Though I have given you the ceremonies ob-

served on the accession of Taou Kwang's mounting the throne, at full length, yet is there another document that I wish to lay before you. It is the He Chaou, or Joyful Proclamation of the Emperor, on his receiving "from Heaven and revolving nature the government of the world." There is so much seeming moderation, justice, and charity in the edicts and proclamations of the Celestial government, that if we had not some knowledge of the past to guide us, we might be led to suppose that Chinese emperors ought, as a matter of right, to rank as the most virtuous specimens of humanity.

The following is the Joyful Proclamation to which I have alluded:

"Our Ta-tsing dynasty has received the most substantial indications of Heaven's kind care.

"Our ancestors Tae-tsoo and Tae-tsung began to lay the vast foundation (of our empire). And She-tsoo became the sole Monarch of China.

"Our sacred ancestor, Kang-he; the emperor Yung-ching, the glory of his age; and Këen-lung, the eminent in honour, all abounded in virtue; were divine in martial prowess; consolidated the glory of the empire; and moulded the whole to peaceful harmony.

"His late Majesty, who has now gone the great journey, governed all under heaven's canopy twenty-five years, exercising the utmost caution and industry. Nor evening nor morning

was he ever idle. He assiduously aimed at the best possible rule, and hence his government was excellent and illustrious; the court and the country felt the deepest reverence, and the stillnéss of profound awe. A benevolent heart, and a benevolent administration were universally diffused; in China Proper, as well as beyond it, order and tranquillity prevailed, and the tens of thousands of common people were all happy.

"But in the midst of a hope that this glorious reign would be long protracted, and the help of Heaven would be received many days, unexpectedly on descending to bless, by his Majesty's presence, Lwan-yang, the dragon charioteer (the holy Emperor) became a guest on high.

"My sacred and indulgent father had, in the year that he began to rule alone, silently settled that the divine utensil, the throne, should devolve on my contemptible person. I, knowing the feebleness of my virtue, at first felt much afraid I should not be competent to the office; but on reflecting that the sages, my ancestors, have left to posterity their plans; that his late Majesty has laid the duty on me—and Heaven's throne should not be long vacant—I have done violence to my feelings, and forced myself to intermit awhile my heartfelt grief, that I may with reverence obey the unalterable decree; and on the 27th of the 8th moon, I purpose devoutly to announce the event to Heaven, to earth, to my ancestors, and

to the gods of the land and of the grain, and shall then sit down on the Imperial throne.

"Let the next year be the first of Taou Kwang (reason's glory).

"I look upwards and hope to be able to continue former excellences. I lay my hand on my heart with feelings of respect and cautious awe. When a new Monarch addresses himself to the empire, he ought to confer benefits on his kindred, and extensively bestow gracious favours. Whatever is proper to be done on this occasion is stated below:

"*First.*—On all persons at court, and those also who are at a distance from it, having the title of Wang (king), and downwards; and those of, or above, the rank of a Kung (duke), let gracious gifts be conferred.

"*Second.*—On all the nobles below the rank of Kung, down to that of Kih-kih, let gracious gifts be conferred.

"*Third.*—Whether at court, or abroad in the provinces, Manchow and Chinese officers, great and small, civil and military, shall all be promoted one step.

"*Fourth.*—Those officers whose deceased parents have received posthumous titles of honour, shall have those titles increased, to correspond with the promotion of their sons.

"*Fifth.*—Officers at court of the fourth degree of rank, and, in the provinces, those of the

third, shall have the privilege of sending one son to the national college, Kwŏ-tsze-këen.

"*Sixth.*—Officers who have been deprived of their rank, but retained in office, and whose pay has been stopped or forfeited, shall have their rank and pay restored.

"*Seventh.*—Let the number of candidates to be accepted at the literary examinations in each province, be increased from ten to thirty persons.

"*Eighth.*—Let the required time of residence in the Kwŏ-tsze-këen College be diminished one month on this occasion.

"*Ninth.*—Let all the Keu-jin graduates be permitted, as a mark of honour, to wear a button of the sixth degree of rank.

"*Tenth.*—Let officers be dispatched to sacrifice at the tombs of departed emperors and kings of every past dynasty; at the grave of Confucius, and at the five great mountains, and the four great rivers of China.

"*Eleventh.*—Excepting rebels, murderers, and other unpardonable offenders, let all those who may have committed crimes before daybreak of the 27th of the 8th moon (the day of ascending the throne) be forgiven. If any person again accuse them with the crimes already forgiven, punish the accuser according to the crime alleged.

"*Twelfth.*—All convicts in the several provinces who have been transported for crimes committed;

but who have conducted themselves quietly for a given time, shall be permitted to return to their homes.

"*Thirteenth.*—Tartars under the different banners, and persons of the Imperial household, convicted of the embezzlement of property, and punished by forfeits, if it can be proved that they really possess no property, let them be all forgiven.

"*Fourteenth.*—Let all officers of government, whose sons or grandsons were charged with fines or forfeits on account of their fathers' crimes, be forgiven.

"*Fifteenth.*—Let officers and privates in the Tartar army, to whom government may have advanced money, not be required to repay it.

"*Sixteenth.*—Let all old soldiers of the Tartar and Chinese armies, who have seen service and are now invalided, have their cases examined into, and have some favour conferred on them in addition to the legal compassion they already receive.

"*Seventeenth.*—Let there be an inquiry made in all the provinces for those families in which there are alive five generations; and those who have seen seven generations; and rewards be conferred in addition to the usual honorary tablet conferred by law.

"*Eighteenth.*—Agriculture is of the first importance to the empire: let the officers of go-

vernment, everywhere and always, laud those who are diligent in ploughing and sowing.

"*Nineteenth.* — Old men have, in every age, been treated with great respect: let a report be made of all above seventy, both of Tartars and Chinese, with the exception of domestic slaves, and people who already possess rank.

"*Twentieth*,—Let one month's pay be given to certain of the Manchow and Mungkoo Tartar soldiers, and also to the Chinese troops who joined the Tartar standard at the Conquest.

"*Twenty-first.*—Let men who belonged to the Tartar army, and who are now above seventy years of age, have a man allowed to attend upon them, and excuse them from all service. To those above eighty, give a piece of silk, a catty of cotton, a ship measure of rice, and ten catties of flesh meat; and to those above ninety, double these largesses.

"*Twenty-second.*—Let all overseers of asylums for widows, and orphans, and sick people, be always attentive, and prevent any one being destitute.

"Lo! now, on succeeding to the throne, I shall exercise myself to give repose to the millions of my people. Assist me to sustain the burden laid on my shoulders!

"With veneration I receive charge of Heaven's great concerns. Ye kings and statesmen, great and small, civil and military, every one be faithful

and devoted, and aid in supporting the vast affair, that our family dominion may be preserved hundreds and tens of thousands of years, in never-ending tranquillity and glory! Promulge this to all under Heaven: cause everyone to hear it!"

When we read of such a monarch as Kea-king "exercising the utmost caution," never being "idle," "assiduously aiming at the best possible rule," diffusing around him the influence of "a benevolent heart and a benevolent administration," exciting "the deepest reverence," and rendering his people "happy," we can hardly help exclaiming—

"What a divinity doth hedge a king!"

Truly, China is a strange country, and the Chinese are a strange people! but never can I look over the map of the Celestial Empire without emotions of pleasure. It takes me back to days that are past—to sun-shiny seasons and flowery scenes of enjoyment. Hingqua, when will thy arms again be folded across thy breast, while thou bendest low to receive me with respect? Chinqua, when shall I drink of the fragrant herb beneath thy garden pagoda, beside the flowing stream, and listen to thy recitals of far-off cities, and mountains and rivers which I have not seen? Hangfra, shall we never again wander together through the tea-plantations of Fokien? Ardent wert thou in thine harangues against opium, and

excess in all its forms, and eloquent was thy tongue in praise of Bohea, Congou, Souchong, and Pekoe, lauding temperance, and the milder virtues. Though the mountain-waves of ocean roll between us, we are not altogether divided: the past will rise to thy remembrance as it does to mine, and our hearts will yet beat in friendly unison. By thy countrymen I am styled a "barbarian," and by mine thou art held but in low estimation; yet hast thou learned, that a "barbarian" may have a heart, and I, that a disciple of Confucius may possess kindly affections.

CHAPTER XVI.

COMMERCE AND THE FIVE PORTS OPEN TO THE BRITISH —AMOY, FOO-CHOO, NING-PO, SHANG-HAI, AND CANTON.

Commerce.—Exports and Imports.—Amoy.—Foo-choo.—Ning-po.—Shang-hai.—Canton.—Factories.—Streets.—Population.—Beggars.—Tanka People.—Hog Lane.—Shopkeepers.

The commerce of China will, most likely, considerably increase in consequence of five of her ports being opened to the British. The "Celestials" send away tea, raw silk, sugar, nankin-cloth, manufactured silks, cassia-lignea, cassia-buds, camphor, rhubarb, musk, aniseed, turmeric, orpiment, cinnabar, alum, white-lead, red-lead, brass leaf, false pearls, glass beads, paper-hangings, toys, table and floor mats, china-ware, and the precious metals; and they receive opium, cotton-wool, black-pepper, myrrh, frankincense, asafœtida, saltpetre, sandal-wood, sharks'-fins, fish-maws, cow-bezoar, pearls, cornelians, sea-slugs, betel-nut, nutmegs, elephants' teeth, rice, sapan-wood, gamboge, tortoiseshell, bees'-wax, birds'-nests, cloves, ebony,

rattans, tin, dragons'-blood, mother-of-pearl shells, gold, eagle-wood, and other things.

When describing the expedition to China, I told you that in one year the Chinese sold to the British, teas, silk, and other articles, to the amount of more than three millions, and bought opium, metals, and cotton, to the amount of between five and six millions; now, if we, after ascertaining their wants, can contrive, instead of sending them opium, to send them manufactured goods, doing them a service, and doubling our commerce with them, what an excellent thing it will be for old England!

You, perhaps, remember that, in the treaty of peace entered into between the British and the Chinese, one of the articles provided that the ports of Canton, Amoy, Foo-choo-foo, Ning-po and Shang-hai should be thrown open to British merchants, and another that the island of Hong-kong should be ceded in perpetuity to her Britannic Majesty, her heirs and successors. Having spoken on a few points respecting Hong-kong, I will now give you a few pickings with regard to the five ports. May the British flag long float there in the breeze, and deserve and receive the respect that is due to the first and best nation in the world.

Amoy, the first port of which I shall speak, is a seaport of some importance in the province of Fokien on the eastern coast of China. Its great

gate is a massive erection, with sculptured ornaments of dragons and fishes, and inscriptions from Confucius. In the short account I gave you of the British expedition to China, I described it as a third class city, on an island of the same name, in an estuary of some magnitude on the coast of the tea district of Aukoi. When taken by the British troops it was strongly fortified, and the citadel alone was near a mile in circuit. Its inhabitants can hardly be less than two hundred thousand.

The streets of Amoy are rather narrower than you would like, but as they have neither so many carriages, nor people there, as are to be found in Cheapside, they are likely enough not to be altered. Many are the temples of the place, and a few wealthy merchants dwell in large houses. But the most important feature of Amoy is its excellent harbour: this has long since made it "one of the greatest emporiums of the empire," and "one of the important markets of Asia."

Foo-choo-foo is a seaport a little to the north-east of Amoy. It stands on the river Min, about five miles from the sea. Being the capital of Fokien, and two-thirds as large as Canton, it is a place of importance. The narrow passage at the mouth of the Min resembles, in the opinion of many people, the Bocca Tigris of the Canton river. The forts on each side, and those on the hills, have a picturesque appearance, being in

ruins,—may they long remain so. Foo-choo-foo is celebrated for fertility, commerce, and learned men, to say nothing of its famous bridge, of which I shall say something more hereafter. The hills in the neighbourhood of Foo-choo-foo, or Foo-choo as it is usually called, are rich in cedar, in orange, and in olive-trees, and adorned with pagodas and country-houses. The scenery in the vicinity of Mingan, about a dozen miles from the mouth of the Min, is beautiful in the extreme, and not unlike that of the Rhine. The river contracts itself into a narrow span, and the mountains abruptly rise on each side several thousand feet in height. There are many places in the world in which I should more dislike to live than at Mingan or Foo-choo-foo.

Ning-po lies to the north of Foo-choo on the main land, near the Chusan group of islands. Chin-hae, which was captured by the British, is at the mouth of the Ning-po river, and Ning-po itself is a dozen miles, or thereabout, further up it. The streets are much broader than those of most Chinese towns. The entrance into Ning-po is neither very safe, nor very easy for large vessels. The place is about five miles in circumference, and has around it some of the sweetest Chinese prospects imaginable. After its capture by the British, for a while it looked dismal enough ; its shops were closed, and its deserted streets, silent as if under the domain of death, but now once again

it is a crowded and bustling city. The gay medicine-stores, the cook-houses, the shops of rich silks and furs, the confection-rooms, and the china-ware, with the boat-building in the suburbs, and busy workmen in all directions, give a life and animation charming to behold.

Poor Mrs. Noble, Lieutenant Douglas Scott, and others, have reason to remember Ning-po, having suffered confinement there in cages, after having been wrecked in the *Kite*. Captain Anstruther, also, knows what the cage is to his cost.



CULPRIT IN CAGE.

Wooden cages, or prisons, in which culprits are kept, in China are very common. They are about three feet high, two feet and a half long, and fourteen inches wide, having a trap-door at the top, through which the culprit is forced IN. Some of these cages have a hole, through which the head may be thrust, but usually they are made without it. Unhappy is the lot of the poor prisoner who, day after day, and week after week, is cooped up in this horrible confinement.

Whang, art thou still a shop-keeper at Ning-po? Hast thou forgotten our memorable discussion on the Shoo-king, and the light-hearted prank played thee by one of my companions, of altering the inscriptions at thy door-posts, thereby making thee a vender of fans and chopsticks, and setting aside thy calling of a respectable bookseller? Prosperous be thy daily affairs, and peaceful thy nightly slumbers!

Shang-hai is about a hundred miles to the north of Ning-po, and standing as it does on the Woo-sung, which flows into the estuary of the great river Yang-tse-kiang, or Child of the Ocean, is a place of very great influence and importance. If you consult the map of China, you will see that the river Yang-tse-kiang not only flows through the empire a distance of between two and three thousand miles, but is the communication between the fertile districts at the mouth of the river and Nankin, and Pekin the capital. In a com-

mercial point of view, then, Shang-hai is of immense importance, as no doubt the British will experience every year; and now I must speak of Canton.

Canton, which is the European mode of pronouncing Kwong-tung (Extensive Eastern Province), is the name of the whole province. Custom, however, has given this name to the city. In the provinces there are ten of the largest districts called Foo or Fu; ten of the next rank called Chow or Chew; and seventy-eight of those called Une, or Hyeu.

The city of Canton on the Chookeang, or Pearl River, is one of the oldest in the southern provinces. It may be about sixty miles from the sea, and its walls take in a circuit of six or seven miles. Crowded with population, it is the most important city in the empire, excepting Pekin, the capital. The city, the suburbs, and the river, are all thickly peopled.

Canton is famous both for manufactures and merchandise, and the number of foreigners who visit it is very great. Its houses are built, for the most part, of one story; those of the wealthy are very elegant, and magnificently furnished. There are in the place six or seven hundred streets paved with large flag-stones. "Golden Street," "Golden-Flower Street," Dragon Street," "Flying-Dragon Street," and "Martial-Dragon Street," are among them. The streets on the whole are very narrow,

varying from four or five feet, to seven or eight. Sedan-chairs are used, but no wheel-carriages. Coolies, or porters, carry the heavy burdens. If the place had not a very large population, there could never be in it, as there are now, four thousand shoemakers, seventeen thousand silk-weavers, and fifty thousand manufacturers of cloth; nor could the people employ, as they do, upwards of seven thousand barbers.

There are beggars everywhere, and Canton has its share of them. One company of them is known by the name of "The Heavenly Flower Company" — a pretty name, truly, for a troop of long-tailed beggars! I have already given you the names of the foreign factories outside the walls of Canton, the masses of people that are seen continually in front of these immense depots, without any seeming object, or occupation, are truly astonishing. Whence they come and where they go appears a mystery, for no sooner does one part of the human stream pass away than it is succeeded by another. How are they fed and clothed, and where do they lodge?—are questions that rise in the mind of every stranger. The crowd is visible by day, but how do they of whom it is composed dispose of themselves by night? In London lodging-houses, human beings are packed up together in small compass, and this principle must be carried still farther in Canton.

It is true that at Canton they have a resource

which we have not in London, for the river is open to them, where, crowded in barges, sanpans, and boats of all kinds, they herd together by thousands; yet still there is much of wretchedness in the city, where poverty has to accommodate itself to many a loathsome abode. This is not the case in Canton alone; for in other cities and towns, though not to the same extent, the same consequences arise from the great amount of the population. The rivers, the canals, and lakes teem with human life. The "Boat-town," as it is called, on the river at Canton, is an object of great curiosity to all foreigners. Here are crowded together the Tanka people in a vast multitude, with crowds of pirates and bad characters—the refuse of the city.

The Tan-ka, or egg-house boat people on the river, rank very low, so that the poorest peasant considers himself far above them. Poverty has many temptations to crime, and these people being wretchedly poor, there is much of vice and misery among them; this not only arises from themselves, but also from the abandoned characters on shore, who make the "Boat Town," or "Floating Town," a "City of Refuge" from their pursuers — the officers of justice. Eighty thousand huts floating on the water, inhabited in a great degree by poverty, crime, and squalid wretchedness are not an object to be looked upon without emotion.

Hog Lane is not exactly the place where I should choose to build a country-house, though the foreign sailors are so fond of it. This dirty hole leads into the square before the factories, opposite the landing-place, and its small and crowded tenements and shops can by no means boast the best of inhabitants. Sam-shu is here plentifully supplied with other spirituous liquors, while clothing, coarse earthenware, and trumpery articles of all kinds abound. Pickpockets, cheats, and vagabonds swarm in every part, and the drunken sailors are pillaged without mercy. Excess, and riot, and debauch, are shamelessly indulged in, and Shadwell, Blackwall, and Wapping are left far behind in profligacy. Hog Lane is bad enough in the day-time, but at night dissipation takes the rule, and the place is avoided by the sober and the wise.

The celestial shopkeepers can puff, as well as the people of other nations. What think you of the following translation of an ink-maker's shop-bill? "At the shop Tae-shing (prosperous in the extreme) very good ink; fine! fine! Ancient shop; great-grandfather, grandfather, father, and self make this ink; fine and hard; very hard; picked with care, selected with attention. I sell very good ink; prime cost is very. This ink is heavy, so is gold. The eye of the dragon glitters and dazzles, so does this ink. No one makes like it. Others who make ink, make it

for the sake of accumulating base coin, and cheat, while I make it only for a name. Plenty of A-kwan-tsaes (gentlemen) know my ink. My family never cheated; they have always borne a good name. I make ink for the 'Son of Heaven' and all the mandarins in the empire. As the roar of the tiger extends to every place, so does the fame of the dragon's jewel (meaning his ink). Come all A-kwan-tsaes, come to my shop, and see the sign Tae-shing at the side of the door. It is in Seaou-shwuy Street (Small-water Street) outside the South Gate."

There is no doubt but the shopkeepers who carry on their trade outside the walls of Canton get money fast; but what with the losses they sustain by their customers on the one hand, and the continual extortion of the lower grade of mandarins on the other, they have quite enough to contend with. Their mode of life is by no means to be envied.

The sight of some of the Spanish dollars that pass current among the Chinese would surprise you; for as it is a custom with the accountants to mark them with a little stamp as they pass through their hands, so, in process of time, they get knocked and punched into such odd shapes, and are so bruised and battered, that you would hardly suppose they had ever been real coins. Should you ever live in Canton, you will soon

look sharp after the "number-one first-chop dollars" when you make your bargains and purchases in the old and new China streets of the outside city.

To go shopping is a pleasant thing for a foreigner, and if he have spare time and spare money, he may lay out both in a very agreeable manner among the "Chow-chow," or mixture of articles most in repute. The word "Pou-hoa" (no cheating here) over the door; the black board, bearing the name of the shopkeeper, announces also the goods he sells, whether it be silver-work, lacquer-work, or turning and carving in wood, ivory, mother-of-pearl, or tortoiseshell.

You are met by the shopkeeper with so pleasant a smile; he asks you "How you do?" with so much good will, and expresses his natural desire to "do littee pidgeon (business) long you" so expressively, that your heart opens while you look around. The cup of tea that he offers you from his little teapot does you good; you buy freely; your purchases are put aside with the "chop" (list of the goods) for the cooly to carry to your boat, and on paying your account, some tasty little article, by way of cum-shaw (present) is proffered you by the shopkeeper; thus passes away a very pleasant hour. The novel objects and confused sights and sounds of Canton have at first much influence over the stranger.

"Trumpets and gongs and drums and bells and scenes
Of barbers, pedlars, doctors, mandarins;
And crowded streets of ships, with dishes, pans,
Beads, chopsticks, china lacquer work and fans,
And snakes and dragons dire, uncouth to view,
Of sculptured marble, glass, and carved bamboo."

You have seen, I dare say, the carved ivory balls made by the Chinese. Some of these are not only very beautiful, but also very surprising, for how a dozen or fifteen loose balls can be carved one inside the other, of the most exquisite workmanship is beyond my knowledge. Plenty of these are to be purchased in the shops, and no doubt the long-tailed artists are not a little proud to be told, that no "barbarian" has yet succeeded in successfully imitating their wonderful performances.

CHAPTER XVII.

RELIGION AND IDOLATRY OF THE PEOPLE.

Religion.—Tolerance of the Chinese.—Laoutsze.—Foh and Confucius.—The Sects of Taou.—Budhism and the Learned.—Idol Worship.—Song and Ho-shang.—Lamas and La-ma-leng.—Talapoias and Bonzas.—The Chinese offer Adoration to the Dead.—Temples erected to Confucius.

As I only profess to give you points and pickings of the different subjects on which I treat, to offer you a lengthy account of the religion of China would be altogether contrary to my plan. A few useful points, in a few words, are what I aim at. It is better to get religion in the heart than in the head; and it is better to practise the Christian religion than to know the theory of all the religions in the world. Our poet Cowper has thus well defined religion:—

> "A better definition give who can,
> Religion's soul is love to God and man."

Where there is not a desire to honour God and to promote peace and love among mankind, the pro-

fession of religion is as "sounding brass and a tinkling cymbal."

The word Religion has varied significations. It sometimes means the profession of a certain faith, or certain opinions on holy things. Again it signifies true godliness, or that piety of heart that leads us to fear, love, obey, and glorify God, and to behave kindly to our fellow-creatures; and sometimes it means nothing more than the superstitious belief and practice of ignorant and idolatrous nations. In speaking of the religion of the Chinese, we speak of what largely partakes of the latter meaning.

In the mind of a Chinese the most sceptical atheism is often mingled with the most credulous idolatry, and reason and superstition blend together. Something like a patriarchal religion is believed to have once prevailed in the empire, pure and simple; but if so, it has been long since corrupted. A First Cause, and an Eternal Principle, are acknowledged; but holy things in China appear shrouded in mist and obscurity; they present nothing to enlighten, to comfort, and to spiritualise the mind. No Sabbath is observed in China.

The Chinese in their religion are very tolerant; for though they are not averse to make converts, yet do they not rancorously condemn those who hold a faith contrary to their own. One man is so sceptical that he is an atheist; another so

credulous that he is an idolater; a third is wrapped up in philosophy; and a fourth, bound by the bands of the wildest superstition; but they quarrel not with each other about this difference in faith and opinion, and each, in a great degree, follows his own course. Their love of worldly ease is so much greater than their love for the faith they profess, that the former is made greatly to accommodate itself to the latter.

There is in Holy Scriptures a text which says, when referring to earthly and heavenly things, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you:" a text which is too little regarded among us, and therefore we ought not to wonder if the Chinese, in their eagerness to obtain the good things of this world, think but little of another.

The system of religion which has prevailed in China may be said to resemble, in some measure, the wild fables of Egypt and Greece, inasmuch as it acknowledges many gods. The three principal sects are those of Taou, of Foh, and Confucius or the Learned; the latter has among its followers the Emperor and the Court.

Laoutsze was the founder of the sect of Taou or Reason, five hundred years before the coming of the Saviour. His creed acknowledges the Lord of Heaven, the Forgiver of Sins, and the Ruler of the Waters, who is the preserver from calamities; and those who believe in him, and duly and diligently

respect his precious name, with all his hallowed titles, are said to have freely given to them life and immortality; but much of a wilder nature is mingled with this creed.

The sect of Foh are Budhists, adoring, in the shape of idols, the three precious Budhas, or the Past, the Present, and the Future. You may remember I told you that Ming-te, a successor of Kwang-woo, sent an embassy to Hindostan in search of the Holy One, and that some priests of Budha returned with the embassy, and spread the idolatry of Budhism through the land. The Chinese say that Foh was able to walk seven steps before he was a day old; and that then, pointing upwards with one hand and downwards with the other, he declared, in an audible voice, that no one ought to be worshipped in earth or heaven but he alone. Five hundred books were written to his honour by his numerous disciples. There is nothing too wildly extravagant for superstition to believe and practise: no wonder, then, that the following exhortation to recite and meditate on the name of Budha should find favour with the followers of Foh:—

"Swear, then, that you will henceforth repeat the name of Budha, and seek to live in that western world of joy. Give up books and classics for others to fag at; leave the thousand roads for others to toil in. Beyond this sentence, 'O-me-to Foh,' you need not a single word. Let each seek a retired room, and sweep it clean; place

therein an image of Budha; put incense and pure water, with a lighted lamp before it; whether painted on paper or carved in wood, the figure is just the same as the true Budha; love it as your father and mother; venerate it as your prince and ruler. Morning and evening, worship before it with reverence; on going out, inform it; and, on returning, do the same. Wherever you travel, act as in the presence of Budha. Whether you eat or drink, offer it up first to Budha. Raising the eye, or moving the lips, let all be for Budha. Let not the rosary leave your hands, or O-me-to Foh depart from your mouths. Repeat it with a loud voice, and with a low one; in lines of six words, and four words; quickly and slowly; audibly and silently; with clasped hands, and with bended knees; when fingering the rosary, and when walking on the road; when in a crowd, and when alone; whether at home or abroad; whether at leisure or in a bustle; whether sitting or lying; repeat it even in your dreams. Thus to repeat it will move your feelings, and make your tears to flow; thus to repeat it will inspire the celestial gods with awe, and the terrestrial demons with reverence; thus to repeat it will make heaven rejoice, and the gods be glad. At the sound of Budha's name, the palace of the king of devils moves and shakes. At the sound of Budha's name, the wood of swords and the mountain of knives (in hell) will, for you, be beaten as small as dust. At the sound of Budha's

name, hundreds and thousands of miseries will all melt away. At the sound of Budha's name the debt of gratitude to parents, princes, superiors, and benefactors, will all be paid. The man who would squeeze out the oil must grind the more forcibly; and the mariner who would stem the swelling tide, must ply the oar more vigorously. If you realise behind you the boiling cauldron of hell, and before you the lotus-pools of heaven, though all the world should try to prevent your repeating the name of Budha, their efforts would be entirely vain."

You will say that this is wild enough for fanaticism itself, and so it is. Religion ought to present some advantages to its professors, but what is the sum total of all the advantages of Budhism? A reply to this question is given in the words of Foh himself, who, when he died, left to his disciples this declaration: "Know, then, that there is no other principle of all things but nothing. From nothing all things sprung, and to nothing all must return. There all our hopes must end." The sooner such a hopeless religion as this is done away the better. May the Chinese soon have

> A faith to soothe their earthly jars,
> And lift their souls above the stars.

Though Foh has so many followers, and though his religion has spread over Cochin China, Japan, and Ceylon, as well as Birmah and Siam, yet the fact that the government and authorities of China

feel but little reverence for the temples and priests of Budhism was made apparent by the circumstance of the priests being turned out of the temples during a British embassy, that the English ambassadors might be better accommodated. The three religious sects of China are in many cases mingled strangely together, so that a man hardly knows himself whether Laoutsze, Foh, or Confucius stands the highest in his estimation.

The religion of the learned, which is that adopted by the state, may be called the Confucian, but this is much more a system of philosophy than a system of religion. Koong-foo-tse, or Confucius, was born about five hundred years before Christ, and was descended from a celebrated emperor, named Ti-he, on the side of his father, and from the illustrious family of Yeu, on the side of his mother.

Confucius, after meeting with many reverses, and being banished, wandered from place to place in poverty and obscurity, but, at last, succeeded in obtaining disciples who adopted his maxims and opinions. In one class his disciples studied virtue; in another, reason; in a third, the art of government; and in a fourth, philosophy. I shall speak of the books which he wrote in another chapter. There are more than fifteen hundred temples dedicated to Confucius.

Dr. Johnson's remark, that all the writings of Confucius put together, would not, printed in English type, make a book so large as the Eton

Grammar, is, perhaps, not far from the truth; but the different comments made thereon have swelled the sacred books to great magnitude.

When Yenhoey, the favourite disciple of Confucius, died, his philosophic master sadly lost his self-possession, for he wept bitterly and gave way to despondency, exclaiming "Heaven has destroyed—Heaven has destroyed me!" and when he himself drew near his end, leaning on his staff as he walked to and fro, he gave utterance to the words

"The mountain is crumbling,
The strong beam is yielding,
The sage is withering like a plant."



CHINESE IDOLS.

Wonderful relations are given of the miracles performed by Chinese idols. They, or the deities

they represent, are usually worshipped by offering meats, by burning pastiles and coloured paper, and by prostrations, accompanied with the sound of the gong and other music. The Bonzes are the priests of China; but I ought to tell you that the Chinese call the followers of Foh, Song and Ho-shang. The name given them by the Tartars is Lamas or La-ma-Leng; while the people of Siam call them Talapoias; and the Japanese, Bonzas or Bonzes. This latter name is given them, also, by Europeans.

The Chinese, whether they follow Laoutsze, Foh, or Confucius, all worship the dead. To neglect this would be reckoned impious, either in the Emperor, the Son of Heaven, or in the meanest labourer of the rice-field. China is full of idols, and different deities are adored from one end of the empire to the other, represented either by temples, images, or pictures. Almost all the larger temples have a low row of building with court-yards, a large hall, an idol on an altar, a wall besmeared with paintings of history, and a roof covered with hideous representations of griffins and dragons.

It is by no means an uncommon thing for the Chinese to treat their deities with great indignity, and to pull down their idols from their pedestals, when they have been unpropitious; in short, to cudgel, bastinado, and drag them by the neck, through the streets, calling them spiritual dogs,

and other opprobrious epithets, telling them, in plain language, that they have no notion of painting and gilding them, of building them temples, and feeding them for nothing. So long as they answer their prayers, they shall have their adoration, but no longer.

If you should ever visit a country where superstition is unknown, I should like much to be made aware of the fact; for never yet have I been fortunate enough to find out such a place. The followers of Laoutsze, Foh, and Confucius, believe in gods of fortune, love, and war: they adore the queen of heaven, which is the moon; the god of rain; the earth; the spirit of pleasure; the genii of the air; the ranger of the forest; the soul of physic; the king of birds, and a hundred other deities; to say nothing of the flying dragon (Foh) and the strange, fanciful beings to which they pay homage, among which are the tiger, with nine human heads; "the intelligent creature of a hundred souls;" the six-headed crocodile; the horse-like deer, spotted as the leopard, with a white head and red tail; the bird with one eye; and the dog-headed rhinoceros, with six horns. But enough of these mummeries: the few that I have picked out from the many which I have left unnoticed will enable you to form some notion of the remainder. You may fancy yourselves, if you like, in a Chinese temple, in the midst of Chinese superstitions, idols and idolatry; but, as for me, I will fancy myself

gazing with reverence and affection on the hallowed temples of England. There they are in our towns and cities; and we shall find them, too, if we look abroad on the glowing landscape,—

Where villages in lone retreat,
And tall grey spires appear,
And sabbath bells that sound so sweet,
To summon us to prayer.
What time the yearning spirit clings
With holy joy to holy things.

The missionary has long been abroad, daring all dangers in all parts of the earth, and his feet have not left untrodden the soil of "the Celestials." Attempts have been made to introduce Christianity into China; but hitherto with little success. The time will yet come, however, when the banner of the cross will be unfurled in this stronghold of idolatry. Dr. Morrison, by translating the Holy Scriptures into Chinese, and compiling a dictionary and grammar of the Chinese language, has done that which will strengthen the hands of those who follow him in his Christian career; nor ought the services of Dr. Milne, nor those of the son of Dr. Morrison, to be forgotten. In the mind of the Christian, the conversion of the Chinese from idolatry to Christianity is only a question with regard to time; that it will take place is certain; but when, we know not: as Dagon fell before the ark of the Lord, so will Budhism fall before the

cross of the Redeemer. China has her great wall, and her stronger barrier of prejudice, cold-hearted philosophy and idolatrous superstition; but what are these against the power of the Eternal? Can China forbid the sun to shine, and the winds to blow? Neither can she resist the word and will of the Holy One. The missionary will go forth as a conqueror, and the Word of God will universally prevail; for it is said of the Redeemer, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8.

CHAPTER XVIII.

LANGUAGE.

The Origin of all Languages is the same.—The original Words, or Roots, of all Languages are generally, if not universally, Monosyllables.—The original Characters of written Language are Hieroglyphical.—Tradescant Lay's Analysis.—Probable Number of Derivatives in the Chinese Language.—Chinese Figures and Words.—No single Chinese Name for Deity in the Sense in which Europeans receive it.

It is not your intention, I dare say, to learn the Chinese language; and if it be, there is no desire on my part to become your instructor. If any of you happen to think that languages may be picked up as easily as mushrooms, an attempt to learn Chinese will convince you of your mistake.

Think not, however, because I happen to know that the Chinese language is difficult to learn, that I would discourage you, if duty required you to attain it. Far from it; for I should be ashamed of you, if you turned your back upon any enterprise that duty called upon you to achieve. Steadiness, firmness, resolution, and perseverance will work wonders. For myself, if I had engaged to

commit to memory all the writings of Confucius, be assured that I would not lightly abandon the undertaking.

The Chinese animate themselves, whilst pursuing their studies, by repeating such sentences as these: "Men have dug through mountains to cut a channel for the sea, and have melted the very stones to repair the southern skies. Under the whole heaven there is nothing difficult. It is only that men's minds are not determined."

The origin of all languages is, undoubtedly, the same; signification and sound must have preceded written characters. It is said, in Holy Scriptures, that "out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. ii. 19, 20.

First, then, came nouns, or the names of living creatures and inanimate objects; then, naturally enough, would follow adjectives to express the different qualities of the nouns, with verbs and other parts of speech in succession.

It is said that the original words or roots in all languages are monosyllables. I will not undertake to affirm or deny this; for though undoubtedly an examination of most, if not of all, languages

will go far to establish this rule as general, I question if it will prove it to be universal. Were we called upon, now, to give names to things which were altogether new to us, we should most likely describe them as they affected us; those which excited most surprise or admiration, would be rendered more emphatic than the others, either by a more striking sound, or by the addition of another syllable, as the case might be; and I see no reason, if it would be thus now, why it should not have been so originally. That there is a law within us, as some intelligent scholars suppose, which has by a sort of necessity led mankind universally to adopt monosyllables as the origin of languages, is difficult to conceive. Hardly, however, will it be worth our while to undertake the clearing up of this point, seeing that if monosyllables have not universally, they have at least generally, been the origin of language.

The origin of written language is allowed by all to be hieroglyphical: the thing signified was set forth by a character somewhat resembling it; but in process of time was discovered the great advantage of using characters to convey meaning by sounds rather than by resemblances. It is much easier to collect in an alphabet all the sounds of a language, and then to use that alphabet in the formation of words, than it is to draw the varied resemblances of the things we wish to describe.

The Chinese written language was once much

more pictorial than it now is. At the present time it seems to be a something between the hieroglyphical and the alphabetical. There are a number of particular forms which constitute the simple elements or radicals, or what the Chinese call the eyes of the language. Tradescant Lay, who has paid more than ordinary attention to the Chinese, says, that in his Analysis about fifteen hundred words with their appropriate characters are treated as integrals, and are ranged among the radicals before mentioned, as forming with them the proper roots of the language. They correspond to the roots of the Hebrew and other Oriental languages, and to the primitive words in our own. In his Analysis he has ranged the derivatives under the primitives, as words are ranged in an English dictionary. He says, "An essay to prove that the Chinese is identical in its structure with all other languages may appear Quixotic at the first hearing, but ere a quarter of a century has rolled away, it will be a matter of surprise that any man should have thought otherwise."

The difficulty of attaining Chinese is much increased by the circumstance of the same characters having different sounds and meanings. Thus, a word may be pronounced in four or five different ways, bearing as many significations.

Independent of the primitive words of the language, there are, at the very least, forty thousand derivatives, formed by putting two or three of the

primitives together; so that, as I before intimated, should you undertake to learn the language, you have something before you, and can hardly afford to lose much time.

According to the Chinese account, the whole of their written characters are formed of the following strokes, with an occasional modification of them.

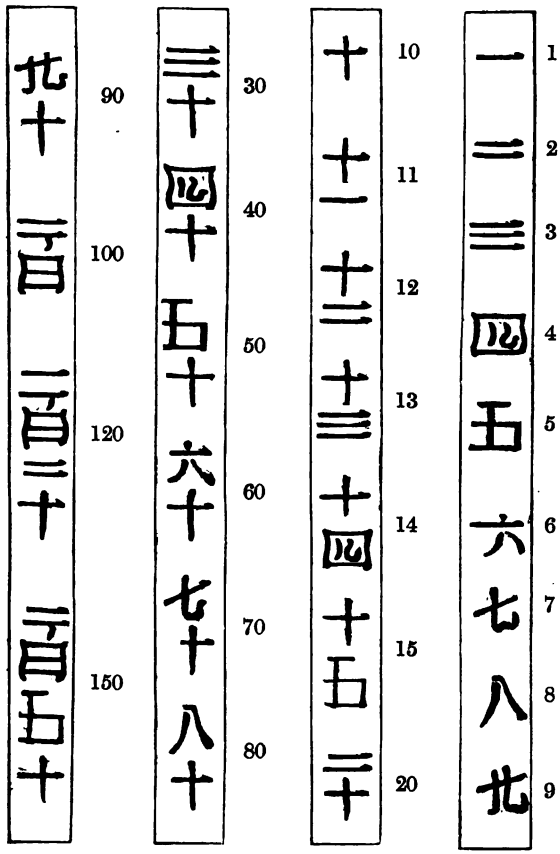


You must bear in mind that Chinese is written with a hair-pencil, and not with a pen; a freedom and an elegance are thus given to many of its characters, which otherwise would be hardly attained. In an essay upon the language and literature of the Chinese, M. Remusat has multiplied the characters above, by drawing them of different lengths and in different directions.

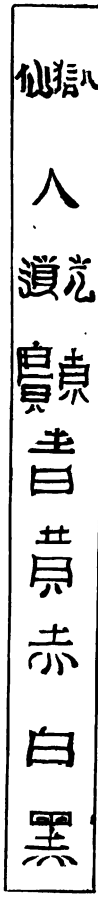
Were you to compare the ancient and the modern characters in Chinese books, you would see in many cases how the latter have been made from the former. The ancient characters are mostly outlines or sketches of different objects, while the modern characters assume more the appearance of letters. You will be somewhat interested in the way in which the Chinese form their numbers, or figures. I will, therefore, lay a few of them before you.

CHINESE NUMBERS, OR FIGURES.

Chinese is read beginning at the right hand of the page and proceeding down the columns.



After looking over these characters, you will be figuring away, I doubt not, with your pens or your pencils, till you become rather expert in Chinese numbers. Let me next give you a few Chinese words; and then, what with your knowledge of figures and words, you will feel as though some advances have been made by you in Chinese literature. A little knowledge oftentimes awakens a great deal of pride in the heart. Have a care! Have a care! Some of the Chinese who have mingled with Europeans talk such English as this. "How you do? I like wery much do littee pidgeon (business) with you. What thing you wantshee?" "Chinaman wear two watches. What for? Suppose one make sick, the other walkee." "You thinkee my one smallo man? You thinkee my go buy one catty rice, one catty fowl? No! My largo man, my have catchee peace, my have catchee war my hand: suppose I opee he, makee peace; suppose I shutee he, must makee fight." Your Chinese, should you ever speak the language, will not, I trust, be such jargon as this English is. Learning a language is, in some respects, like building a house, for in each of these undertakings you can perform but a little at a time, and in both a good foundation is required. Whether, then, you build a house, or learn a language, never be satisfied without a good foundation. But now for the words of which I spoke.



Te Yoh,
Hell, or Earth's Prison.

Jin,
Man.

Taou-kwang,
Reason Illustrious.

Kwong-tung,
Canton.

Ysing,
Green.

Kwang,
Yellow.

Chĭh,
Red.

Pĭh,
White.

Hĭh,
Black.



Shin,
God.

T'hëen,
Heaven.

Shang-T'hëen,
Supreme Heavens.

Shin T'hëen,
The Divine Heavens.

Hwang T'hëen,
The Imperial Heavens.

Shang-te,
The Potentate on high.

T'hëen-choo,
Heaven's Lord.

Te,
Earth.

Though I have given the character Shin for God, yet there is no single name in the Chinese language that exactly expresses the word God or Deity, with the signification that we attach to it. The words that convey the most awe and reverence are: T'heen, Heaven; Shang-T'heen, the Heavens above, or Supreme Heavens; Shin-T'heen, the Divine Heavens; Hwang-T'heen, the Imperial Heavens; Shang-te, the Ruler or Potentate on high; and T'heen-choo, Heaven's Lord. This last is a novelty to the Chinese, but the term was adopted by the Roman Catholic missionaries as the only one in the language that properly conveyed the Christian idea of Deity. The names Lord, God, Jehovah, Saviour, Redeemer, produce awe and reverence in our minds, because from our infancy we have thus been led to regard them; but they do not produce this effect on the minds of pagans; hence the necessity of using among pagans such terms as will inspire reverence and solemnity.

The English language is written and printed in various ways, and so is the Chinese. In England we have the old English form of writing, the Roman, the Italian, the Running-hand, and others; and in China they have the *Chuen-shoo*, the ancient mode, derived from hieroglyphics; the *Le-shoo*, used by attendants in office; the *Keae-shoo*, or pattern style, very neat; the *King-shoo*, or regular running hand; the *Tsaou-tze*, an abbreviated form

used in common transactions; and the *Sung-te*, or regular form used in printing.

In Chinese the sign for a huntsman is a tiger and a torch, for the Chinese hunt the tiger by torch-light. The sign for friendship is two pearls of the same size and purity. The sign for eloquence is mouth and gold. The sign for rice is mouth and joy, because they say rice is the joy of a Chinaman's mouth. The sign for singing is bird and mouth; so that, you see, there is in these cases a clear connexion between the sign and the thing signified.

Some say it is easy to acquire the Chinese language; others say it is altogether impossible; truth lies between the two. It is easy to learn a little Chinese; it is not hard to obtain such a knowledge of it that will be useful; but to thoroughly understand the language, is very difficult indeed.

CHAPTER XIX.

BOOKS AND LITERATURE.

The Chinese a Reading People.—Chinese Books.—Yîh-king.—Shoo-king.—She-king.—Le-ki.—Chun-chew.—Taheo.—Choong-yoong.—Lun-yu.—Book of Mencius.—The Reason why the Chinese undervalue Europeans.—Chinese styles of Composition. — Chinese Literature. — Chinese Poetry. — Chinese Maxims.

An odd thing it is that the Chinese, who have been so long a reading people, should remain so far behind Europeans in learning and practical knowledge. They seem in their studies like a squirrel climbing in a revolving cage, always busy, without making progress. They imitate those who have gone before them, but do not endeavour to surpass them. One century finds them pretty much as another century left them. In dress, in manners, in customs, in arts, in sciences, in philosophy, and religion, they are, there is reason to believe, much as they were five hundred years ago.

Books in China are not bound as ours are; their leaves are simply stitched together, and then kept

in stiff cases of pasteboard, highly ornamented. The leaves are made of a soft, yellow paper, and are double, not being cut at the edges like European books. They are read, as I have already described, from right to left, beginning at the right hand of what we call the last page, and proceeding down the columns. This appears very odd at first, but the oddity soon wears away.

Among the most celebrated books of China, the names of which are spelt very differently by different writers, are the *Yih-king;* the *Shoo-king*, a history of China down to 1120 B. C.; the *She-king*, a volume of odes; *Leki*, records of customs; and the *Chun-chew*, which gives an account of the life and times of Confucius: these five books are called the classics; and there are four other books of the Ta-heo, the Choong-yoong, the Lun-yu, and the book of Mencius, containing the maxims of Confucius, which rank but little below them. If you learn Chinese, these books must be read by you.

The Chinese are fond of books, and much esteem learning: no wonder, then, that they should value or undervalue foreigners according to their estimate of their knowledge or ignorance. Not knowing the European languages, they judge the foreigners who have intercourse with them by the vulgar jargon they speak, and thus greatly undervalue them. Only let Englishmen attain such a knowledge of Chinese as to be able to express themselves in cre-

ditable speech, and on paper in creditable language, and they will rise in the respect of the natives accordingly.

Those who have been taught to believe that the bald head of a Chinese mandarin contains as little of intelligence as a gourd or a pumpkin, have been led into error. The upper and even the middle classes of the Chinese are untiring readers, and much do they commit to memory; but it always appeared to me that they valued the language of an author more than the information he conveyed; his manner seemed to be prized above his matter.

The Chinese student desires not so much to amplify his mind with ennobling truths, as to store his memory with pointed and elegant sayings. In his estimation there is no literary attainment equal to that of expressing his thoughts with clearness, brevity, and gracefulness. This attainment he knows is likely to lead him to honour; for in China learning is the highway to rank and consideration. A Chinese reader will repeat the favourite sentences he meets with in his books over and over again, until he makes them his own; and these serve him as models for his own imitation.

Though this mode of proceeding may not be without advantage, the Chinese carry it sadly too far. It is a good thing to commit to memory the best passages of the best authors; but to do this continually, like a monk telling his beads, is to linger

over the means instead of attaining the ends of knowledge.

> "Tread wisdom's path e'en though your pace be slow;—
> Know all you can, but practise what you know."

The Chinese have colleges of learning: the principal one is that of Han-lin. The literary compositions of the Chinese are at the same time simple and obscure; so that while nothing can be plainer than the words, the meaning of them is oftentimes shrouded in mystery. This is still more the case in the speech than in the writings of the people. If in books you have ever met with a sentence of this kind, you will know what I mean.

You must not look among Chinese writers for parables and allegories, and that high, inflated, hyperbolical style which the southern Asiatics indulge in, though they are very fond of sudden exclamations, and bombastic expressions. Chinese authors have many styles of composition, but three of these are more remarkable than the others. One may be called the subject-style, for the subject alone and not the language is regarded; the second may be termed the expression-style, for elegance of expression is its object; and the third combines the other two.

Chinese literature is not deficient in its number of works on morality, history, biography, criminal law, astronomy, geography, medicine, poetry, and

works of fiction. The sacred or religious books, of which I have before spoken, are merely philosophical; their only aim being to set forth on the one hand how emperors ought to govern, and on the other, how the people ought to obey.

There is nothing poetical in the appearance of a platted-tailed Chinese, yet are there poets among the "Celestials." There is but little fire in their compositions, but sometimes a great deal of sweetness and repose. If I were asked, What is the greatest fault in Chinese poetry? I should reply, Want of energy. You must have a specimen or two of Chinese poetry. The original of the following beautiful translation was written three thousand years ago: it laments the condition of a maiden loving one in humble life, and compelled to wed a rich suitor:—

"The nest yon winged artist builds,
Some robber bird shall tear away;
So yields her hopes the affianced maid,
Some wealthy lord's reluctant prey.

"The fluttering bird prepares a home,
In which the spoiler soon shall dwell;—
Forth goes the weeping bride, constrained,
A hundred cars the triumph swell.

"Mourn for the tiny architect,
A stronger bird hath ta'en its nest;—
Mourn for the hapless, stolen bride,
How vain the pomp to soothe her breast!"

The following piece is not without its beauties:—

THE COUNTRY COTTAGE.

BY HE-HWAN.

"He himself cut the Sŏ,* and wove the garment for rain,
The smoke on the southern hill discovers the door of his cot;
The hill-wife† soon announces, 'Well boiled are the pears,'
The children roam distant to meet him from the pea-field returning.

"In the shaded lake, the fish frisk on the watery mirror;
The birds revert to the green turfted-hill, and brush flyin about.
In the season of flowers, crowds of men will be going and returning,
O! could I purchase Yen-kwang's‡ retired stone in the brook where of old he angled."

A travelled Chinese some time ago wrote a poem called "London." It was published in the Royal Asiatic Transactions, in the Chinese character. The following is a fair translation:—

"Afar in the ocean, towards the extremities of the north-west,
There is a nation, or country, called England:

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* Leaf of which the Chinese make a kind of cloak, worn by husbandmen, watermen, and others.

† A rustic.

‡ A person famous during the dynasty of Han, who retired from court to a country life.

The climate is frigid, and you are compelled to approach
the fire:
The houses are so lofty, that you may pluck the stars!
The pious inhabitants respect the ceremonies of worship,
And the virtuous among them ever read the sacred books.
They bear a peculiar enmity towards the French nation,
The weapons of war rest not for a moment between them.

" Their fertile hills, adorned with the richest luxuriance,
Resemble, in the outline of their summits, the arched eye-
brows of a fair woman.
The inhabitants are inspired with a respect for the female
sex,
Who in this land correspond with the perfect features of
nature;
Their young maidens have cheeks resembling red blossoms,
And the complexion of their beauties is like the white gem:
Of old has connubial affection been highly esteemed among
them,
Husband and wife delighting in mutual harmony.

" The two banks of the river lie to the north and south;
Three bridges interrupt the stream, and form a communica-
tion:
Vessels of every kind pass between the arches,
While men and horses pace among the clouds (fogs):
A thousand masses of stone rise one above the other,
And the river flows through nine channels:
The bridge of Loyâng, which out-tops all in our empire,
Is in shape and size somewhat like these.

" The towering edifices rise story above story,
In all the stateliness of splendid mansions:
Railings of iron thickly stud the sides of every entrance,
And streams from the river circulate through the walls.

The sides of each apartment are variegated with devices;
Through the windows of glass appear the scarlet hangings:
And in the street itself is presented a beautiful scene;
The congregated buildings have all the aspect of a picture.

" The spacious streets are exceedingly smooth and level,
Each being crossed by others at intervals:
On either side perambulate men and women;
In the centre career along the carriages and horses:
The mingled sound of voices is heard in the shops at evening.
During winter the heaped-up snows adhere to the pathway:
Lamps are displayed at night along the street-sides,
Whose radiance twinkles like the stars of the sky."

The difference of treatment observed on the birth of a son and that of a daughter is clearly set forth in the lines which follow:—

" When a son is born,
He sleeps in a bed;
He is clothed in robes;
He plays with gems;
His cry is princely loud.—
But when a daughter is born,
She sleeps on the ground;
She is clothed with a wrapper:
She plays with a tile;
She is incapable either of evil or good:—
It is hers only to think of preparing wine and food,
And not giving any occasion of grief to her parents."

Though courteously expressed, this Chinese sentiment of the very great inferiority of females is far from agreeable to an English reader.

I must pick out for you a few Chinese maxims, or wise sayings, but not many; for I will not weary you, even with wisdom, if I can help it:—

"A bird can roost but on one branch, and a mouse can drink no more than its fill from a river." This comes to much the same as our old saying, "Enough is as good as a feast." Perhaps you may like the Chinese saying best.

"Who swallows quick can chew but little." Ay, and he that learns too hastily has no time for reflection, and is not at all likely to become wise.

"Eggs are close things, but the chicks come out at last." The meaning of this saying is,—secret as murder is, it will out one time or another.

"You cannot strip two skins off one cow." We say, "What can you have of a cat but her skin?" And both these old saws or sayings mean, that extortion itself cannot take more from you than you have got.

"It is not good to add feet to a snake;" no, nor to gild the sun, nor to paint the rainbow, nor to add to anything that is in itself perfect.

"He wins a cat and loses a cow." So does every man who, in going to law, wins his cause, and loses his money.

"An oil-jar can be used again for nothing but oil." The Chinese mean by this, that a man must follow that to which he was bred. This is more the case in China than it is in England.

"All that a fish drinks goes out at the gills." And

all that a waster gets he soon spends. This saying of the fish is to my mind an excellent one; what think you?

"The man in boots does not know the man in shoes." A man in his official, or full dress, wears boots in China; so that the meaning of the maxim is, a great man is no companion for a little one.

"That which touches vermilion is red." Yes; and he that handles pitch will dirty his fingers. Bad company will soon put a mark on him who keeps it. Never let bad company put its mark upon you.

"Fish dwell in the deep waters, and eagles in the sides of heaven: the one, though high, may be reached with the arrow, and the other, though low, may be taken with the hook; but the heart of man at a foot's distance cannot be known." I hardly know words that could set the deceitfulness of man's heart in a stronger light than this saying does.

CHAPTER XX.

PROVINCES, PEKIN, AND A FEW OF THE WONDERS OF CHINA.

Provinces.—Islands.—Rivers.—Cities.—Pekin.—Streets.—Crowds of People.—Imperial Palace.—Edifices.—Courts, Gardens, Parks, Gates, Galleries, Battlements, Pillars and Pavilions.—Great Hall of Audience, Baths and Pleasure Houses, Lions and Dragons.—Nankin.—Great Wall.—Triumphal Arches.—Bridges.—Pagodas.—Bells.

Had I no other occupation than that of describing China, and had you the time and inclination to attend to my descriptions, hardly do I know when we should come to an end; but my narration must be brief. My "points and pickings" must occupy as little space as possible.

The northern provinces Pe-che-lee, Shan-tung, and Shan-see have very extensive plains, and in winter the climate is very severe. In Pe-che-lee are many large cities, such as Pao-ting-fou, Tien-sing-fou, and Pekin, the capital of the empire. On this latter city I must dwell a little; but first let me mention the other provinces.

Kiang-nan, Tche-kiang, Kiang-see, Honan, and Hou-quang are the central provinces. The famous

city of Nankin is in Kiang-nan. When it was the capital of the empire it was called "The Southern Court." We must not altogether pass this city by. Honan lies in the heart of China, between the two great rivers Hoang-ho and Yang-tse-kiang; the Celestials call it "The Flower of the Middle," for it is considered to be "The Garden of China."

The southern provinces are Quang-tung, which is also called Kwong-tung, or Canton, Fokien, and Quang-see. I have already spoken of the city of Canton, and there are other great cities of the south, such as Fochan, Tchao-king-fou, Chao-tcheou-fou and Nan-yong-fou, of which I might speak, but time will not allow it.

The western provinces bordering on Tartary are those of Shen-see, Se-tchuen, Koei-tcheou, and Yun-nan. This part of China is more mountainous than any other, and here, in the recesses of the "Everlasting Hills" reside the Meao-tsze, the Lolos, and other independent tribes in almost a savage state.

The islands of China are numerous, though many of them are of little note. Among the most considerable are Hai-nan, which is more than fifty leagues in length, and Formosa, east of Fokien, which is still larger, being two hundred and fifty miles long, and eighty broad. The people of Formosa differ much from the Chinese. The other islands lie for the most part in groups, such

as the Ladrones, famous for pirates, the Piscadores and the Tchu-sans, or Chusans.

The empire of China has noble rivers and canals. The "First-born of Ocean," the Yang-tse-kiang, which rises in Thibet, passes through the very heart of the empire, and falls into the Yellow Sea, its banks being adorned with many a goodly city. Even now can I fancy myself gliding in a sanpan along this princely stream.

Northern China boasts the Hoang-ho, or Yellow River, while the Si-kiang waters the south, flowing into the Chinese Sea. For commerce and irrigation these rivers are of great importance. Our largest English river, the Thames, is, as it were, but a brook compared with the Yang-tse-kiang, though the latter is greatly surpassed by the giant rivers of America.

> "The mighty flood rolls onward far and wide,
> And keels unnumber'd cleave the flowing tide."

Perhaps you never heard of a canal that occupied thirty thousand men forty years in its formation. It is said that this was the case with the Imperial Canal, which is seven hundred miles long. If you wish to go from Pekin to Canton, along this canal you must go. Nothing could be better planned than this body of water, for as the rivers of China unite together the eastern and western parts of the country, so this and other canals unite the north and south.

Ever since the Monguls were driven from China, Pekin has been the capital: this is indeed a wonderful city. It is agreeably situated on a fertile plain, in the province of Pe-che-lee, and being the place where the emperor resides, it is called "The Northern Court."

Pekin, like most Chinese cities, consists of two parts. The new and most populous part is called the Chinese Town, the other is the old, or Tartar City. Both have strong walls flanked with towers; the walls in some parts are sixty feet high, and the towers proportionably strong.

The streets of Canton are narrow, those of Pekin are broad, and usually thronged with people; for, to say nothing of the provisions, necessaries, and merchandise that are ever pouring in, the crowds of people that walk abroad, the groups of porters, sedan-chairmen, carmen, handy-craftsmen, smiths, braziers, tailors, and barbers which abound, are of themselves sufficient to people every pathway. Here, mountebanks and jugglers gather crowds to witness their performances,—there, smiths and braziers ply their calling with throngs around them,—and yonder, beggars are importunately beating their bamboos together to excite attention, while "clearers" on horseback are doing their best to make way for the people of quality, the mandarins, and princes of the blood, who, with numerous retinues, are passing and re-passing to different parts of the

city. Fleet-street, the Strand, and Cheapside, in London, are sufficiently thronged, but the streets of Pekin are still more densely crowded.

It would astonish you to see so many men in the streets, while not a woman is to be seen; but customs of countries differ. In England women are highly honoured, and have liberty. In China they are undervalued and kept in comparative captivity. The glazed tiles covering the houses, which are low and long, are dazzling to the sight as they glitter in the sunbeams. The principal street is called "The Street of Eternal Rest."

Should you ever visit Pekin, and have the opportunity, go over the whole of the Imperial Palace, and if you can persuade Taou Kwang, the emperor, himself, to escort you, so much the better; but, as he is not in the habit of manifesting such courtesy to his own people, I hardly think he will do it to a "barbarian." If I thought that a letter of recommendation from me would be of any service, you should have it with all my heart.

It is in the bosom of the Tartar City that the Imperial palace, walled round, spreads out its edifices and its courts, its gardens, its parks, and its ponds. Many are the gates and galleries, the battlements, the pillars, and pavilions that arrest the eye; and the space they cover is enormous. The tribunals and treasury; the storehouses,

wardrobes, and offices, the temples, statues, and trees, with the grand lake, and the magnificent barges and boats of the emperor, all add to the general effect of the splendid pile.

The Great Hall of Audience, lofty and long, with its carpeted pavement, its throne, brazen vessel of perfume, pillars adorned with raised work of fruit and flowers, and its green varnished, carved ceiling, adorned with gilded dragons, is an impressive spectacle; but yet more magnificent is the innermost court, with its baths and pleasure-houses, its lions and dragons, and its finely-wrought tower of gilt brass, in which the most fragrant perfumes are burned. In this innermost court resides his Imperial Majesty, the mighty Taou Kwang, the "Sun of the Firmament of Heaven," the "Great Father of his people."

So long have I dwelt on the Imperial Palace, that I have no time to describe the Temples of the Earth and Sun, nor the famous Observatory. You must observe them all, when you go to Pekin; and in the meantime let me give you a few more "points and pickings."

Were I to describe all the cities and towns between Pekin and Canton,—and the two places are a thousand miles apart,—you would find a great sameness in the relation; for walls and gates, and old towns and new towns, and temples, and low houses and narrow streets, and mandarins, and bonzas, and crowds of people and chairmen,

and barbers and tinkers, and mountebanks and jugglers, and beggars, would figure away in them all; I will therefore say only a word or two about Nankin.

Nankin, once "the Southern Court," though not now the capital, is one of the largest, if not the very largest city in the empire. All eastern nations are given to speak in hyperbole, and to dress out facts in high-wrought and fictitious language; we, therefore, wonder the less at the saying of the Chinese, that two well-mounted horsemen, setting off from one of the gates of this city, in opposite directions, and following the course of the walls, will not meet till night.

Nankin still ranks very high for its learned men, its trade and its manufactures; but if we except its beautiful gates, a few temples and its Porcelain Tower, there are but few of its existing erections that call forth admiration. A third part of the city is deserted, and its magnificent palace, its costly observatory, its goodly temples, and its ancient tombs are in ruins. Thus pass away man's proudest labours!

> The goodliest temple and the fairest town,
> Art builds them up, but Time will pull them down.

Every one has heard of the Great Wall,—more than a thousand miles long,—that passes over mountains and crosses valleys and rivers, built more than two thousand years ago, to repress the

incursions of the Tartars. The height of it may be thirty feet in most places, and the towers, which are erected at no great distances from each other, are about forty feet. The middle of it is formed of earth, and the sides of stone or brick. It does little more, now, than tell a tale of other times. Thousands of lives have been lost in the rigorous toil of its erection, and could it be sold for half the millions of money which have been expended on it, the treasury of Taou Kwang might pay off the debt due to Britain without any difficulty.

Everyone knows that China is famous for triumphal arches, erected in honour of her heroes, and for bridges and pagodas. What think you of a bridge of white marble, with colossal lions, and seventy pillars on each side, like that of Lo-ko-ky-au? Or of another, between two and three thousand Chinese feet in length, supported on more than two hundred and fifty high piers, crossing an arm of the sea? Such is the bridge of Swen-chew-fu.

Pagodas are numberless. The Porcelain Tower at Nankin is two hundred feet high, and very beautiful are the tiles of porcelain with which it is roofed. It has nine stories, but the most beautiful part of it is the cupola, which is highly decorated. Both the edifice itself and the prospect it commands are altogether unlike anything we see in England.

Even now, Chinqua, in my fancy am I with thee on the summit of the Porcelain Tower, and thou art pointing out to me the most attractive objects in the extended landscape that stretches far and wide; and once more I hear thee pronounce thy favourite maxim, applying it to the surrounding scene—"Something is learned by the wise every time a book is opened."

The Pagoda just above Whampoa is an imposing object; take it away, and you would sadly injure the interest of the scene. This pagoda of nine stories, standing like a princely giant among the mean dwarfish hovels of the fishermen, is a goodly spectacle. Had it been built of marble, as some have imagined, instead of the blue brick of which it is really composed, it would not have presented the time-worn appearance it now does. Trees are growing in the ravages that time has made in its walls; clustering wall-flowers adorn its galleries, and plants of various kinds spring forth from its crevices.

> They spread and hide, with flow'rets free,
> The crevice in the wall; and we,
> With such a lesson full in view,
> Should hide each other's failings too.

The Chinese are very fond of great bells. We talk of our great bell of St. Paul's, our Great Tom of Lincoln, our Peter of Exeter, and our Great Tom of Oxford. Why, many of the wooden-

clappered bells of the cities of China weigh a hundred thousand pounds! But bells, like other things, are great only by comparison; for the great bell of Moscow, which weighs more than three hundred and sixty thousand pounds, is three times the weight of any Chinese bell that I know of. Never yet have I discovered the wisdom of casting such enormous clamourers; but different people have different views. That such large bells could ever be fairly rung, is not a supposable case. A peal of treble bob majors or grandsire cators on a number of them, would make, I should think, the inhabitants of a city as deaf as a post. Moscow and Pekin, keep your huge monsters to yourselves, and give me the Sabbath bells of old England!

CHAPTER XXI.

MANUFACTURES, TRADES AND OCCUPATIONS.

Porcelain. — Lacquer-ware. — Silks. — Embroidery. — Glass Blowing.—Spangles.—Carved Ivory.—Carved Roots of Trees.—Paper, Copper, Pewter, Tin, Iron, and Steel.—The Barber.—Shampooing.—Shoemaker.—Poulterer.—Travelling Tinker.—Puppet Show.—Viper Seller.—Fruiterer.—Dog Seller.

Did you ever sit down to compare England with other nations, and Englishmen with other people? If you ever did, you must have risen from your seat with a closer attachment to your country, and a warmer glow of affection for her people. In every nation under the skies you may find, if you look for them, some good qualities set forth, but in old England you may find them all. When a boy goes abroad to gather nuts, he plucks as he goes along, perhaps one from a bough and two from a bush, and then comes suddenly to a spot where the fruit hangs in clusters on the same spray. It is thus with the good qualities of the head and the heart; in other climes you see them "few and far between," but in old England they

grow in clusters. Put Queen Victoria with her people in one scale, and the emperor Taou Kwang with his three hundred millions in the other, and the "Son of Heaven" will kick the beam, even if you put in with him the Chinese wall to keep him down.

I must now say something about the trades of China. Nations get more by trading than by fighting with each other; by fighting they break each other's heads, but by trading they may comfort each other's hearts.

The manufactures of China are in many respects excellent. The Porcelain, or China-ware of the Celestial Empire, notwithstanding the attention paid in Europe to this manufacture, as yet, remains unrivalled, though this is no doubt owing, in a great degree, to the excellence of the material found in China: the clay which the Chinese make use of, is not to be found equally fine in any other part of the world. As the manufacture of porcelain undoubtedly originated with the Chinese, we should regard ourselves as indebted to them for a very great extension of our comfort and pleasure.

In the manufacture of lacquer-ware the Chinese are very clever. When the articles in wood are neatly made, they are covered with paper, which is fastened to them with gum, or glue, or hog's-lard. A thin surface of porcelain earth is next applied, and smoothed down, when dry, with a stone. The ornaments and figures are painted

thereon, and then washed, over and over again, with the lacquer or varnish. Some of this lacquer-work is very beautiful.

In the preparation of a superior description of silk, the Chinese have attained great excellence. From remote ages, the emperor of China, for the time being, has directed the plough, and the empress planted the mulberry tree, being the food of the silkworm.

The embroidery of the women of China is admirable, and still more so that of the men, who produce wondrous workmanship. Many a pretty sketch might be taken of ladies sitting at their balusters or gay verandahs, busily occupied at their agreeable toil, as well as of humbler and homelier females, closely engaged in work at the green lattices of their several abodes.

Glass-blowing is a curious art, in which the Chinese excel. Head-dress ornaments, ear-rings, and armlets; jugs, bottles, and flowers; pens, pencils, and rings; with ornamental birds and beasts, fishes, and insects, are rapidly produced; while one assistant blows the bellows for the glass-blower, and another relieves him from the heat of the furnace with his fan.

In the manufacture of spangles from copper wire, and in the laying on of feathers, forming with them feather mosaic, the people are equally adroit. Great skill and patience are shown in these works.

I have before spoken of the beautiful balls of carved ivory so universally admired. For a time it was supposed that those were made up by putting one in another, and then joining them neatly with cement; but as the balls have been subjected to the test of hot water, it is now generally believed that the dozen or fifteen loose balls one within another that are exhibited, are wrought out of one solid ball of ivory.

The Chinese, indulging their imaginations much in the marvellous and horrible, show great ingenuity in carving into odd, grotesque, and fearful shapes the roots of trees. The roots of the bamboo and other trees, abounding in knobs and projections, are very favourable to their designs; and out of them they certainly produce the most striking and fantastic specimens of deformity. They also, the figure-stone, which is sufficiently soft with a knife, for the same purpose; and productions, both in wood and stone, they at considerable prices, though very low time and labour bestowed on them are ration. Carvings in mother-of- ith great skill; the ingenuity h matters is only equalled by

acture paper, which, though of printing, would hardly s; and they are famous for ndian ink. This was, for

many years, supposed to be made from a liquid obtained from the cuttle-fish. Glue and a very fine kind of lamp-black are the real materials of which it is composed. That made at Canton is inferior; the better kind is manufactured at Paukum and Nankin.

The Chinese work in copper, pewter, tin, iron, and steel; but they succeed better in other things. Their taste appears better adapted to finish a trifle with care than to form an useful article well. They surprise us by what may be called their nick-nacks, but we hear very little of their steam-engiues.

The articles formed by them from the bamboo are without number, and the excellence of their damask, sarsnet, satin, crape, and shawls, is well known. Never yet have the Chinese had from us half the credit they deserve.

In describing the crowded streets of Canton and Pekin, I spoke of some of the characters which carried on their calling in the open air, or that went from house to house. Among these the barber holds a distinguished place; with his razors and brushes, his stool, small furnace, and water, he goes his rounds, a welcome visitor. His services are too important to be dispensed with. Equally at home at his avocation in doors or out, not only is he a shaver and a hair-cutter, but also a master of the healing art, and a shampooer of all who need his assistance. If you have never

heard of shampooing, the following description will amuse you.

"The shampooer placed me in a large chair, and then began to beat with both hands very fast upon all parts of my body. He next stretched out my arms and legs, and gave them several sudden pulls: he then got my arm upon his shoulder, and hauled me sidewise, a good way off the chair, giving my head at the same time a sudden twitch or jerk, almost enough to pull my neck out of joint. Next he beat with the ends of his fingers very softly and very quickly, all over my body and legs, every now and then, cracking my fingers; then he stroked my ears, temples, and eyelashes. After this he began to scrape, pick, and syringe my ears; every now and then tinkling with an instrument close to them. The next thing was my eyes, into which I patiently suffered several small instruments to be thrust, and turned about. He next proceeded to scraping, paring, and cleansing the nails of my fingers and toes, and then to cutting my corns. For all this the small charge of one penny only was asked."

Pekin is a place of interest to a foreigner. Tsong-te, I again recall the days that are flown! Thou hast a gold button on thy cap, and an honest heart in thy bosom, and I am standing with thee gazing on the busy scene.

The itinerant shoemaker there is in himself a complete picture; he has so many points about

him. A basket contains his whole stock in trade, and all his utensils. His enormous spectacles are looped over his ears; and his constant companions, his fan and his pipe, are within his reach.

Yonder is a poulterer, with his bamboo cage of living birds; and a little beyond is a travelling tinker, busily employed; his pincers in his hand, his brazier before him, his irons, hammers, and other implements about him; his broad-brimmed hat near him, while men with pipes, women smoking, and children full of curiosity, surround him. Children, did I say! I could fancy them all little old men. Every one, in my eyes, is a young hundred-year-old.

The puppet-show there makes the people all alive; the wooden figures are skilfully managed, and men, women, children, lions, and dogs perform their parts in succession. What a medley of people are before me! A viper-seller, with a list of his reptiles in his hand, has just passed me. Here comes a fruiterer with his melons and grapes: yonder is a vendor of dogs, with his steelyard-like weighing machine; and flower-sellers, hawkers, porters, sailors, sedanchair-men, and beggars, are seen in every direction. Tsong-te, wilt thou ever visit the abode of liberty? wilt thou ever gaze on the chalky cliffs of Albion? Friendly didst thou prove to the "barbarian" in thy native land; and should he meet thee in his, friendly will he prove to thee.



TRAVELLING TINKER.

CHAPTER XXII.

EMBASSIES TO THE CELESTIAL EMPIRE, AND OTHER THINGS.

Patriotism.—Portuguese Embassy.—The Portuguese obtain a Settlement at Macao.—Treatment of Schedel the Dutch Merchant.—Dutch Embassies.—Russian Embassies.—The Ceremony of the Ko-tou performed.—British Embassy under Lord Macartney.—Another Dutch Embassy.—The Ko-tou again performed.—British Embassy under Lord Amherst.—Refusal to perform the Ko-tou.—Deception on the Chinese Authorities.—The Emperor's Displeasure.—Sudden Dismissal of the Embassy.—Eloquent Observations of Rev. Charles Gutzlaff.

FEW people are happier than I am when on my travels; for whether roaming over the fair spots of my native land, or breathing the sunny gale of other climes, I have a habit of looking on all around with a grateful heart, as though everything was given for my express accommodation and enjoyment.

> The trees in beauty that around me rise;
> The blooming flow'rets of ten thousand dyes;
> The sun—the moon—all glorious as they be,
> And all the stars of heaven, were made for me!

If you will take my advice, and encourage the same spirit, you will never repent it. It clothes the earth with a fresher green, and adorns the skies with a brighter blue.

While you and I are grateful that we were born in England, there are those who are equally thankful that they first drew their breath in China. "I felicitate myself that I was born in China," says Tëen-ke-shĭh, a Chinese author; "I constantly think, what if I had been born beyond the seas, in some remote parts of the earth, where the cold freezes, or the heat scorches! where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth, are far removed from the converting maxims of the ancient kings, and are ignorant of the domestic relations! Though born into this world, I should not have been different from a beast. But now, happily, I have been born in China; I have a house to live in; have drink and food, and elegant furniture; I have clothing, and caps, and infinite blessings. Truly the highest felicity is mine!"

> Nor less the patriot's boast where'er he roam,
> His first, best country, ever is at home.

I honour thee, Tëen-ke-shĭh, for thy patriotism, and will try to think the better of the country that gave thee birth.

As the commerce carried on with China has ever

been regarded an object of great importance, it was political and wise, on the part of other nations, to send embassies to the Celestial Empire, with the hope of conciliating the emperor and government, and gaining their good opinion and confidence. The Portuguese were the first European traders. Fernando Peres d' Andrade, in 1517, arrived in the road of Canton; after this, an embassy was despatched to Pekin, and a settlement at Macao was obtained. The Portuguese, however, did not long remain without rivals. The British, French, American, Dutch, Spanish, and other nations, sent their ships to the same mart for merchandise. Roman Catholic and Jesuit missionaries, at different periods, proceeded to China; but as their object was to propagate the faith they professed, and not to promote trade and merchandise, at present I shall pass them by.

In 1653, a Dutch merchant, of the name of Schedel, set sail in a richly freighted ship for China, hoping to establish with the country a commercial relation; but he met with a most uncourteous reception. His chests were opened, his presents tossed about with contempt and disdain, and the governor-general's letter, which he presented, was flung rudely into his face. "How finely fetters would become his legs," cried out the multitude. After this they behaved better to him, and feasted him, but he obtained no other advantage.

A Dutch embassy anchored in the Canton river

in 1655, and lavished large sums on those who had the means of hindering or helping them in their object of obtaining permission to trade. After waiting some months, the ambassador was permitted to proceed to Pekin, attended with a small retinue. At Pekin they had an interview with the emperor, but he gave them no permission to trade, though he was condescendingly disposed to allow them to visit him every eight years with their presents. Neglected by the emperor, fleeced by the mandarins, and insulted by the common people, the embassy left the celestial empire. The expenses of this fruitless effort to obtain commercial privileges were something more than four thousand pounds for the voyage and journey, and between five and six thousand for presents.

Another Dutch embassy arrived at Pekin, in 1667, but with no better success than the last; for after travelling six months, passing through thirty-seven cities, and more than three hundred villages, enjoying an audience with the emperor, kneeling and bowing to the imperial signet, and delivering their presents, they obtained only a sealed letter from the emperor for their pains, and returned to Batavia. Van Hoorn had no great reason to congratulate himself on the result of his visit to Pekin.

It was in the year 1693 that a Russian mission, under Everard Isbrand Ides, was sent to the court of China; and leave was obtained, on the part of the Russians, to send trading-caravans to Pekin.

An embassy was also sent by the Russians in 1719, under the direction of Ismayloff, who, in honour of the emperor of China, went through the humiliating ceremony of the ko-tou, or nine prostrations; but no advantages seemed to have resulted from the embassy. Take my word for it, the creeping and crawling system is a bad one: the less you bend your body to man, and the more you bow down to God, the better.

In 1792, Lord Macartney was sent to Pekin at the head of an English embassy, with a view of extending the mercantile relations which had been formed with the Chinese. He was attended by Sir George Staunton, and other intelligent persons; but after receiving many marks of favour and respect, the embassy was constrained to leave the capital somewhat abruptly. Lord Macartney had an audience with the emperor; and though he would not perform the ko-tou, he was treated with far greater consideration than other ambassadors who were then at Pekin: no other advantage, however, was derived from this interview, and his lordship quitted Pekin, the bearer of a sealed letter from the emperor of China to the king of England.

Unfortunate as the Dutch had been in their embassies, they formed another in the year 1794, under M. Van Braam, who, with the view of obtaining favour at the imperial court, willingly performed the ko-tou, not only to the emperor, but

even to the very victuals which he sent him; but this humiliation only subjected him to indignity. The Chinese are not the people to be won by servility. The humbler you are, the prouder you make them. Only fancy a fat, sprawling, large-pocketed Dutchman, knocking his head nine times against the ground! Van Braam, I am ashamed of thee! May English ambassadors ever act their parts *uprightly*, leaving those of other nations to do as they please.

If the embassy of Lord Macartney was unfavourable, that under Lord Amherst, in the year 1816, was still more so. At first the Chinese required the performance of the ko-tou, on the part of Lord Amherst; but to this the embassy would not agree, lest it should degrade the British character in the estimation of the Chinese. Next it was required that Lord Amherst, the very morning he entered the city of Pekin, wearied with travel, and without changing his dress, should hold an audience with the emperor. As Lord Amherst refused to accede to this requirement, an excuse was made to the emperor by the high officers of the court, who declared that the British ambassador had been suddenly taken ill.

The deception thus used had a fatal effect on the success of the embassy; for the kindness of the emperor led him to send his own physician to see Lord Amherst. The physician finding his lordship well, gave in his report to the emperor, who re-

sented what he considered the bad conduct of the British, by ordering them instantly to quit the capital. Thus, without obtaining any advantage, the embassy quitted Pekin under the displeasure of his Celestial Majesty. The Chinese called Lord Macartney "the red-bristled barbarian tribute-bearer." What they called Lord Amherst I cannot tell.

Hitherto nothing can exceed the deceit, arrogance, and extortion of the Chinese authorities in their conduct to the different embassies that have been sent to the court of Pekin. So deeply have their minds been impressed with their great superiority to all other nations, that, as a matter of course, all other nations have been despised by them. I cannot help thinking that a striking change in this respect will be observed when next a British ambassador proceeds to Pekin. Should you happen to be attached to the embassy, perhaps you will remember my words: both Chinese and Mantchows, mandarins and Taou Kwang himself, will all be on their good behaviour. The ruby-button and peacock's-feather will treat with courtesy England's nobility, and the five-clawed dragon make way for the British lion.

What would'st thou, Sungti, say to this free language? Formed as thy mind is in the Confucian mould, and rampant as thou art in favour of celestial principles and practices, ill would'st thou brook my heretical opinions. In thy creed

an emperor of China and perfection are one, nor is the snow of Tartary more spotless than the ministers of Taou Kwang. Even thou, Sungti, hast something yet to learn!

The more I reflect on China, the more paradoxical does it appear. I cannot withhold from you a few elegant and striking remarks on the Celestial Empire, by the missionary Gutzlaff, which I have just been reading, for they are well worth your best attention.

"Separated from the continent of America by the great ocean, bounded by dreary deserts and towering mountains, the insular position of China was traced by the hand of the God of Nature. Conquerors, eager to sway the sceptre of the world, approached the frontiers of China as forbidden ground, and recoiled at the insurmountable obstacles which precluded their farther progress in the career of victory. Thus isolated from the world, and fortified against foreign invasions, China raised its head and preserved its existence, whilst all the empires around it, how powerful soever, decayed, and became a prey to the mighty spoiler.

"The Assyrian, Babylonian, Persian, and Grecian monarchies have successively occupied Western Asia; new empires have risen upon the ruins of fallen greatness; the countries have changed their aspect; new nations and languages have sprung up; but China has undergone, in the

meantime, few changes. The invincible Romans have long fled before the conqueror; Europe has repeatedly been overwhelmed by swarms of barbarians; it has been divided and subdivided, and wholly remodelled according to the choice of the new occupants; yet China has kept up its ancient customs, and retained the race which from time immemorial inhabited it. When, finally, hungry barbarians encroached upon its territory, and afterwards conquered it, the victors were lost amongst the myriads of its original inhabitants, and after a few generations amalgamated with the conquered.

"Whilst civilization has advanced with rapid strides, taking an extensive tour over the globe, it was not able to overstep the barrier which an antinational Chinese policy created around the Celestial Empire. Still it is absolutely separated from the whole world, and views with indescribable contempt every other country. To draw a line of demarcation, it assumes the title of Celestial, and styles itself the Middle Kingdom; all other nations are barbarians, doomed to live at the extremity of the square-cornered earth, or upon some small islands in the four seas which surround the Middle Kingdom. Conscious of its majesty, which is enhanced by a venerable age, it assumes the universal empire of the world, keeps the barbarians in subjection, sways the four seas, and always rules by compassion. With

equal tenderness it embraces all countries, but at the same time leaves distant barbarians to their lot, if they are so stupid as not to acknowledge the supremacy of the only civilized nation in the world. Considering even the presence of barbarians contaminating and destructive to its ancient institutions, it keeps them at a respectful distance, and stigmatizes with the ignominious appellation of traitorous natives, those of its degenerate sons who dare to mix with so vile a race."

CHAPTER XXIII.

SOLDIERS AND SAILORS.

The Standing Army of China.—The Militia.—The Bluster of the Soldiers.—The Tartar Life Guards, the "Tigers of War."—Tartar Officers.—Colours.—Weapons of War.—Navy of China.—Vessels on the River.—Edict of the Emperor respecting Shipwrecks.—Fireworks.

As I have but little love or loyalty for such monarchs as delight in war, who

> "Wade through slaughter to a throne,
> And shut the gates of mercy on mankind;"

and very little inclination to regard battles and sieges, and sacking of cities, and great victories, as the best things under the skies, so my remarks on the military of China will be but short. Could I do as I would, all Taou Kwang's "tigers of war" would soon be transformed into citizens of peace.

Such different statements are made of the standing army of China, that to decide between them fairly would require more military knowledge than I possess; but in an empire so abound-

ing with population, the number of soldiers must be very great. Perhaps I should not go beyond the truth in stating it at six or seven hundred thousand. Besides the standing army, there is a kind of militia kept up to a great extent, the men only serving for a time; one day they are wielding their weapons as soldiers, and another using their implements as workmen.

> In spite of bitter thoughts and angry words,
> A hundred spades are worth a thousand swords.

Judging by what passes on the Chinese stage, the people must be fond of war; for the most desperate encounters and the most valorous achievements there take place, exciting among the spectators rapturous applause. There is, however, a great deal of bluster in all this. Did the Chinese, as warriors, feel more confidence in themselves than they do, there would be less flourishing of long swords, their shields would not bear the hideous shapes which now emblazon them, they would not tear and stamp as they do in their exercise, and the word "Brave" would no longer be stitched on their jackets. In old times the Chinese used to form their troops into strange figures, giving them sounding names, such as "Flying Dragon" and "Scudding Clouds," so that the present show and bluster among them is only the carrying on their ancient usages.

The Tartar life-guard soldiers, or, as they are

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TARTAR GENERAL AND TROOPS.

called, Tigers of War, are, no doubt, terrible fellows in their own estimation; but, take them altogether, from the general to the common soldier, notwithstanding their imposing appearance, they are unequal to contend with European troops. The striped dress of black and yellow worn by this part of the service, and the close cap with two horns or ears sticking up, in some degree give to the men the appearance of tigers.

The principal officers in the army are Tartars, for on them the greater reliance is placed for courage and discipline: they receive higher pay than the Chinese troops. There is seldom any disinclination to enter the "army of Heaven," as the pay thus acquired is greater than what could be otherwise secured.

Large, coarse, blue nankeen trowsers, and a red tunic with white facings, characterize a Chinese soldier.

Particular colours are, in most countries, used on particular occasions, and have a distinct meaning attached to them. In England *red* and *blue* are worn by the army, and *blue* by the navy. Friends or Quakers dress in *brown*, and *black* and *grey* are put on for mourning. *White* is worn by young women at funerals. In China the imperial colour is *yellow*. The descendants of royalty are allowed to wear a golden yellow sash, and to use a yellow bridle, but the emperor and his sons alone assume yellow in a dress. *Purple* is pre-

scribed for grandsons, and *green* for the chairs of princesses: the latter is the colour of the painted board carried before a criminal going to execution: on this board is written the authority under which he is put to death. *Blue* is worn by those who are of the third or fourth rank in office. *Red* is the symbol of virtue, truth, and sincerity, as well as the colour of the highest degree of official rank; the edicts of the emperor are, as I said, written in vermillion. *Blue* indicates rank of the third or fourth degree. *Black* is a representative of vice and depravity, and *white* is used in mourning. A Chinese gentleman in mourning appears as if dressed in a coarse shirt. But now, after this digression, let me again return to my subject, the army and navy of China.

The offensive and defensive weapons of the Chinese army are iron cannon, matchlocks, spears, bows and arrows, swords, and shields; but their knowledge of artillery is indeed very small. Gun carriages have not been introduced among them; all their cannon are immovably fixed in one position. Their bows and arrows are preferred by them to their ill-made matchlocks.

The officers of the army are not exempted from corporal punishment, and it is no uncommon thing to see one of them with the Cangue or moveable pillory on his shoulders. The punishment of the cangue I shall afterwards describe. The triumphal arches of China proclaim her past successes in

warlike struggles, but the industry and cheerfulness of her people render them better citizens than soldiers. May it be long before they again obtain a great victory or experience a disastrous defeat.

The navy of China is yet more defective than the army, and few things could have more surprised the Chinese than the appearance and power of our men-of-war. Their ill-rigged and ill-manned war junks, or "Soldier Ships," seldom exceed two hundred tons burden, with two masts and sails. The guns they carry are but few, and they are both awkward in appearance and unwieldy. It will be long before the annals of China record such names as Nelson, Duncan, and Howe, or such victories as those of the Nile, Camperdown, and Trafalgar. At least I hope so.

The number of vessels for merchandise and pleasure on the rivers of China is immense,—junks, chop-boats, smug-boats, mandarin-boats, and sanpans without end. An advantage in the sea vessels of China has been thus described:

"There is another device of the Chinese which is worthy of imitation, and, considering the increased security it offers to floating property, and the additional safety of the lives of navigators, it is surprising that it has not been adopted by Americans and Europeans,—viz. the division of the holds of ships by water-tight partitions. The Chinese divide the holds of their sea-vessels into about a dozen distinct compartments with strong planks, and the

seams are caulked with a cement composed of lime, oil, and the scrapings of bamboo. This composition renders them impervious to water, and is greatly preferable to pitch, tar, and tallow, since it is said to be incombustible. This division of their vessels seems to have been well experienced, for the practice is universal throughout the empire. Hence it sometimes happens that one merchant has his goods safely conveyed in one division, while those of another suffer considerable damage from a leak in the compartment in which they were placed. A ship may strike against a rock, and yet not sink; for the water entering by the fracture will be confined to the divisions where the injury occurs. To the adoption of a similar plan in European or American merchantmen, besides the opposition of popular prejudice and the increased expense, an objection might arise from the reduction it would occasion in the quantity of freight, and the increased difficulty of stowing bulky articles. It remains to be considered how far these objections ought to prevail against the greater security of the vessel, crew, and cargo. At any rate, such objections do not apply to ships of war, in which to carry very heavy burdens is not an object of consideration."

The following edict of the emperor respecting the shipwrecked vessels of foreigners is worth reading, though there appears in it much ostentation under the garb of humility and sympathy.

"Along the whole extent of our coast, it continually happens that foreign ships and people are driven on shore by gales of wind. It is hereby ordered, that the Governors and Lieutenant-governors of provinces take the lead, and cause officers to be particularly attentive in affording compassion; that they employ the public money to bestow food and raiment on the sufferers, and to refit their ships: after which, that they cause their goods to be returned, and see that they are sent home to their own country. This is done to manifest the extremely tender feelings of my imperial mind towards men from remote regions. Take this order and command it to be an everlasting law. Respect this."

The Chinese are fond of fireworks, and though they may not surpass, nor perhaps equal, ours in brilliancy, yet the shapes in which they are exhibited are much more singular. An exhibition of fire-works which took place some time ago at Canton was of a very interesting kind. A vine-arbour goodly to behold was presented, glowing, kindling, and burning; stem, branches, leaves, and fruit in their appropriate colours. Then came unnumbered rockets poured forth from a dozen cylinders, mounting proudly into the air, in the shapes of sparkling stars, hissing serpents, and fiery dragons. Next came a profusion of lanterns inscribed with devices, and surrounded and mingled with showers of fire, the effect of which was indescribable. The

night was then changed to mid-day brightness by a profusion of sparkling candelabra, and pillars of rings of fire, calling forth the admiration of every spectator. And now came the climax, the last and best of all,—the Chinese dragon glittering in all his glory, surrounded with banners of all kinds, and thousands and thousands of winged creatures. On the back of the dragon burst forth, in blue lights, a gorgeous figure of the emperor, which shortly changed to glowing yellow and dazzling white. Over the head of the emperor rose a glowing canopy of green, the air was rent with the roar of ten thousand reports, and a volcano-like crater flung up apparently to the skies a flight of rockets, that in number and intensity of brightness excited universal astonishment.

CHAPTER XXIV.

COURT. GOVERNMENT. INSTITUTIONS. TRIBUNALS, AND MANDARINS.

The Emperor is the Head and the High Priest of the Empire. An Imperial Procession.—Edicts of the Emperor written in Red.—Two Principal Courts.—Imperial Cabinet and Privy Council.—Ecclesiastical and Literary Establishments.—The Six Principal Boards.—The Ly-fan-yuen and Too-cha-yuen. —Penal Code.—Mandarins.

It is possible that the same thing may have been said by me before; but if so, I will say it again, that, for many reasons, I have made up my mind never to be emperor of China. If Taou Kwang reigns over his three hundred million Chinese and Tartars till I dethrone him, his "tigers of war" may keep their swords scabbarded, for the gates of the imperial palace will never be broken. If you want to possess a little more trouble than ordinary, I will tell you how to obtain it:—

> With sceptre in hand, climb a throne and sit there,
> And I promise you trouble enough and to spare.

If to reign over a great number of people con-

stitutes greatness, and if greatness renders a human being happy, then is the emperor of China the greatest and the happiest man under the canopy of the skies. Greatness, however, has its cares; and, no doubt, there are seasons when Taou Kwang would readily enough fall in with the sentiment,—

> "Then, happy low, lie down!
> Uneasy lies the head that wears a crown."

The emperor, among his manifold titles, is called "Interpreter of the Decrees of Heaven," and his will is the supreme law, from which there is no appeal. He appoints his successor; the lives of his subjects are in his hands; and with the breath of his lips he can destroy the poor and the rich, the vicious and the virtuous, at his pleasure. This is a fearful power to possess; a frightful responsibility to bear.

He is the High Priest of the empire, and as such is frequently occupied in wearisome ceremonials and processions. Pay attention to the following description of an imperial procession to the temple dedicated to Teën, or Heaven:—"This imperial procession was headed by twenty-four drummers, and as many trumpeters: next to them were an equal number of men armed with red varnished staves, seven or eight feet long, and adorned with golden foliage. Then followed one hundred soldiers carrying halberds, ending in a crescent, and gilded at the end; then four hundred

torches, made of wood, which burn for a long time, and yield a great light; two hundred spears, some set off with flowing silk of various colours, others with tails of panthers, foxes, and other animals; twenty-four banners, painted with the signs of the zodiac; fifty-six banners, exhibiting the fifty-six constellations, into which all the stars are divided; two hundred fans, supported by long gilded sticks, painted with figures of dragons, birds, and animals; twenty-four umbrellas, richly adorned; and a beaufet, carried by officers of the kitchen, and furnished with gold utensils, such as basins, ewers, &c. The emperor followed on horseback, with a grave, majestic air, pompously dressed; on each side of him was carried a rich umbrella, large enough to shade both him and his horse: he was surrounded with ten white horses, led, whose saddles and bridles were enriched with gold and precious stones; one hundred spearmen, and the pages of the bedchamber.

"After this appeared, in the same order, the princes of the blood, the kings, the principal mandarins, and the lords of his court, in their habits of ceremony; five hundred young gentlemen belonging to the palace; one thousand footmen in red gowns, embroidered with flowers, and stars of gold and silver; then thirty-six men carried an open chair, followed by another that was close and much larger, supported by one hundred chairmen. Lastly came four large chariots, two drawn by elephants,

and two by horses, covered with embroidered housings; each chair and chariot had one hundred and fifty men following it for its guard. The procession was closed by two thousand civilians, and as many military mandarins, in magnificent habits of ceremony."

The edicts of the emperor are written in red. "The vermilion pencil" is the instrument with which he makes known his decrees. While alive, thousands regard him as a god. "One God in heaven, and one Ta-an-lang-te (emperor) on earth," say the Chinese; for they strangely think all the earth is beneath his control; and when he dies, the whole of his subjects go into mourning.

The empress also is highly regarded; and while the emperor is the representative of Heaven, she personates the Earth. The imperial family, the princes of the blood, are created kings at the pleasure of the emperor.

There are two principal courts in China: the first of them is composed of the princes of the blood alone, and the second consists of the same princes, with the addition of ministers of state.

You would not be much interested were I to give you a lengthy account of the Imperial Cabinet and Privy Council. I ought, however, to tell you that in the cabinet there are four principal members, of supposed wisdom and probity: they are alternately Mantchow Tartars and Chinese, with two assistants. With these the emperor, on every state affair, confers.

In the imperial cabinet there is also a body of men, consisting of six Tartars and four Chinese, who are sent as governor-generals into the provinces; and another body of four Mantchows, two Monguls, and two Chinese, who examine the translation of documents, and forward them to their proper destinations.

The ecclesiastical establishments are those of the Tae-chang-sze, which announces the festivals; the Hung-loo-sze, whose members are masters of ceremonies on court days; and the Kwang-luh-sze, which attends to the cooking connected with the sacrifices.

The literary establishments connected with the court are the Kwo-tsze-keen, or national institute; the Kin-teen-keen, or astronomical board; and the Tae-e-yuen, or medical board; but if one of these establishments possessed the knowledge of the whole, it would not even then be remarkable for its sagacity. With very lowly qualifications, China makes very high pretensions. It is said that Diogenes went about by daylight with a lighted candle, looking for an honest man. Sir Isaac Newtons are as scarce at Pekin as honest men were at Athens: were you to light up ten candles and search, I question much if you would find one.

> When you worth and wisdom seek,
> Have patience or your hearts will break.

The six principal boards for transacting the

business of the government are,—1. The Board of Official Appointments at Pekin, which takes cognizance of the conduct of all civil officers. 2. The Board of Revenue, for fiscal matters. 3. The Board of Rites and Ceremonies. 4. The Military Board. 5. The Board of Criminal Jurisdiction; and, 6. The Board of Public Works.

I ought not to forget the two establishments of Ly-fan-yuen and Too-cha-yuen; the first being the Office for Foreign Affairs, and the latter the Office of Censors. This office of censors is formed of forty or fifty members, having two presidents, the one a Chinese, the other a Tartar. The members are divided so as to act not only at court, but in different parts of the empire, to censure what is wrong. They have the privilege of being able to send advice or remonstrance to the emperor when they please, without punishment; and if they did their duty prudently and faithfully, their value would be inestimable, but alas! this is seldom the case. They oftentimes neglect to give just reproof to the emperor, and he sometimes degrades and punishes them for doing their duty.

Almost everything is done in China by rule. It is a methodical country. The practical part of the penal code is arranged under six heads, answering to the six boards of which I have spoken. The books under these heads are:—

1st. Two books which treat on the system of government, and on the conduct of officers.

2nd. Seven books, comprising the enrolment of the people, lands, and tenements, marriage, public property, and other things.

3rd. Two books which treat on sacred rites.

4th. Five books on military regulations.

5th. Eleven books on crimes.

6th. Two books relating to public works.

The six supreme courts, boards, or tribunals, are the directors of the system; the mainspring of the whole machinery of the empire, so far as regards revenue, rites, and ceremonies, military affairs, punishments, and public works. They are thus divided, each department attending to its particular duties.

1st. The Board of Official Appointments is divided into four chambers: the Chamber of Official Regulations, the Chamber of Investigation, the Chamber of Patents, and the Chamber of Records.

2nd. The Board of Revenue has three distinct treasures: the Imperial, the National, and the Provincial.

3rd. The Board of Rites is divided into five chambers; they are the Chamber of Etiquette, the Chamber for regulating Sacrifices, the Chamber of Mutual Intercourse, the Chamber for arranging Festivities, and the Board of Music.

4th. The Military Board is divided into four chambers: the Chamber for the Appointment of Officers, the Chambers for Providing Charts, &c.,

the Chamber superintending the Posts and Cavalry, and the Chamber for attending to the Stores.

5th. The Board of Punishments is divided into eighteen chambers, and every one has duties enough to discharge.

6th. The Board of Public Works is also divided into four chambers: the Chamber of Architecture, the Chamber of Government Stores, the Chamber of Hydraulics, and the Chamber for Mausoleums.

In speaking of the people of China, I gave you the picture of a dandy mandarin: you must not suppose that the whole, or the greater part of the mandarins are like him; he was, indeed, a dandy. The mandarins are the magistrates of the empire: it would be difficult to state their number, but it must be very considerable. A part of them are civil, and a part military.

You remember, no doubt, that I said the lordly appearance of a splendidly-attired mandarin of the first class is expressed by the Chinese phrase, "He walks like a dragon, and paces like a tiger."

Mandarins, who are of no less than nine classes, are distinguished one from the other by an embroidered badge on the breast and back, which is very splendid, and by the buttons in their caps. Odd as this may appear to you, the custom of our great men wearing "stars and garters" would appear quite as odd to a Chinese. The highest, or first-class mandarin, wears a ruby button; the second a coral; the third a sapphire; the fourth

a turquois; the fifth a crystal; the sixth an opaque, white or pearl; the seventh one of wrought gold; the eighth one of plain gold; and the ninth one of silver. The mandarins are the real nobility of China; the mere "princes" have but little influence.

Here and there may be seen a mandarin with two peacock's feathers in his cap; but such personages are rare, for none are thus decorated who have not performed some signal service to the state. Taou Kwang often gives away a button; but he does not often give away two peacock's feathers.

CHAPTER XXV.

A SHORT ACCOUNT OF GAMES, AND OF FORTUNE-TELLERS, JUGGLERS, AND OTHER CHARACTERS.

Gaming, Chess, Dominoes, Cards, and Dice.—Shuttlecock.—Football.—Quail-fights.—Cricket-fights.—Kite-flying.—Dragon-boat Race.—Skating.—Theatres.—Fortune-tellers.—Jugglers.—Bonzes.—Sorcerers and Charms.

It is possible that the same thing may have been said by me before; but if so, I will here say it again, that, for many reasons, I have made up my mind never to be emperor of China. If Taou Kwang reigns over his three hundred million subjects till I dethrone him, his "tigers of war" may keep their swords scabbarded, for the gates of the imperial palace will never be assaulted by me.

There are some things that I like in China, and a great many things which I cannot endure; but passing, for the moment, by the one and the other, let me give you a short account of Chinese games.

In accordance with their steady and thrifty habits, the Chinese regard gaming as infamous; but this does not prevent the lower classes from indulging therein. Laying wagers is common, and chess, dominoes, cards, and the dice-box are

in constant use. Let me here tell you my own plan with regard to wagers. From the days of my youth, in whatever country I may have been, my habit has been never to wager less than a thousand pounds, and as I have found no one willing to stake such a sum, so have I escaped betting altogether.

The game of shuttlecock, played with the feet by the Chinese, is an animated spectacle, though



SHUTTLECOCK PLAYING.

it must be acknowledged that the attitudes of the "Celestials" occupied therein are rather picturesque than elegant; the thick soles of their shoes are used as battledores, and now and then the hand is brought into exercise. You would be much amused to see the chopsticks play at shuttlecock.

The Chinese contend that the game of football is a very ancient one, and that it was introduced as a suitable exercise for the soldiers, "the army of heaven." I said you would be much amused to see the chopsticks play at shuttlecock, but I think it would amuse you still more to gaze on the celestial warriors, in their large blue nankeen trowsers and red tunics, playing at football.

To see their rude pastime
When stretched out afar—
The "army of heaven!"
And the "tigers of war!"

We have cock-fighting in England, though not so much of it as formerly: this cruel pastime has greatly declined. At one time the people in Staffordshire seemed to think that cocks were as much made to fight, and bulls to be baited, as the sun was formed to shine in the firmament of heaven. In China, they train quails to fight, and put crickets in bowls, that they may irritate them, and make them tear each other to pieces for their sport. Oh, how I abhor cruelty! Show me one

who is cruel in his youth, and I will show you one who will be hard-hearted in maturity and age.

Say what we will, there are some things which the Chinese can do better than we can. In making silk and porcelain, carving ivory balls, and flying kites, we have no chance with them. It would do you good to see some of their kites, formed as they are of refuse-silk paper and split bamboo, and of all kinds of shapes. Up! up! up! they go, till you would think they would never come down again. However, they do come down again, and we may learn this lesson from their descent.

> Blown about by the storm, or upborne by the blast,
> We are sure to come down to one level at last.

Some are formed like men, some like animals, some like fishes, and others like birds. If you can tell a bird-kite in the air from a real bird, you can do more than I can. Then again, the Chinese kites have holes in them with strings stretched across, so that, as the wind whistles through the strings, they sound like Æolian harps. This is a very great improvement. Kite-flying is quite a national amusement in China, and the number of men and boys seen on the ninth day of the ninth moon, hastening to the hills to enjoy the pastime is very great. To pull down the kite of another, by crossing the strings, is by far too general a practice. Many a kite that at one minute seems

proudly flying the highest in the air, as though it derided its fellows, is, the next, seen lying on the ground. This is sometimes the case among mankind. Many blame others, and fall into greater evils themselves.

> The faults and the failings of men they deride,
> In their zeal rising higher and higher;
> Like a kite in the air they mount up in their pride,
> And, at last, tumble down in the mire.

The race of the dragon-boats at Canton, on the fifth day of the fifth moon, excites much attention. These boats or barges carry from fifty to fourscore men each, and if ever the Celestials do put forth their skill and strength on the water, it is in this aquatic contention. The strokes of the paddle are regulated by the sound of a gong.

You can hardly expect to hear much about skating at Canton, but move a thousand miles more northward,—move on to Pekin, and in the winter you will find skating enough. It is said that the emperor himself takes a part sometimes in the amusements on the ice; but never yet have I had the good fortune to skate in his company. Think of Taou Kwang, the "sole Ruler of the Earth," and the "Sun of the Firmament of Honour," kicking up his heels on the ice with a pair of skates on.

There are no stationary Theatres in China, though the drama is a very popular amusement.

The actors stroll from one place to another, setting up a temporary accommodation wherever they go; usually they are slaves to their manager. No female is allowed to appear on the stage; the men perform feminine parts with a squeaking voice, dressed in women's clothes. You may fancy that their large sprawling feet, in such circumstances, must be sadly out of character; but a ledge is put up in front of the stage, and this in a measure relieves the difficulty of the case. Were you once to hear the squeaking voices of these women-actors, you would not readily forget them.

Fortune-tellers are very numerous in China. Their tables are laid out in the open air, furnished with books, writing materials, a metallic plate, a sponge, a vase filled with bamboo slips with marks on them, and a tray piled with little rolls of paper. For half-a-dozen *cash*, not much more than a farthing, a person may take up a roll of paper, and draw a slip of bamboo; from these the fortune-teller proceeds to form sentences that are to foretel the future destiny of his credulous customer. This is one of the many modes adopted by the fortune-teller.

It would occupy me a long time to tell you the half of what I have heard and seen of Chinese jugglers. Their feats are wonderful. In the catalogue of the Chinese Collection the following striking descriptions are given.

"A man produces from a basket the stuffed

skin of a rat; this he exhibits to the multitude, and convinces them that it is exactly what he represents it to be. By placing the throat of the supposed animal between his finger and thumb, and pinching it, the jaws of the rat are forced open, and so exactly will the juggler imitate the squeak of a choking rat, that an observer, particularly if he be a foreigner, will at once suspect that he had been deceived as to the want of vitality in the apparently tortured animal before him. With a singularity and quickness of motion altogether admirable, the exhibitor tosses it about his person, giving it the exact semblance of a rat endeavouring to escape from the fangs of the destroyer, and at the same time uttering such piercing and natural cries of distress, that the beholder is, at last, only convinced of the man's skill in ventriloquism, by an examination of the inanimate skin."

"Two men from Nankin appear in the streets of Canton, the one places his back against a stone wall or wooden fence, the upper part of his person is divested of clothing. His associate, armed with a large knife, retires to a distance, say from 100 to 200 feet. At a given signal, the knife is thrown with an unerring aim in the direction of the person opposite, to within a hair's breadth of his neck, immediately below his ear. With such certainty of success is the blow aimed, and so great is the confidence reposed by the one in the skill of the

other, that not the slightest uneasiness is discernible in the features of him whose life is a forfeit to the least deviation on the part of the practitioner. This feat is again and again performed, and with similar success, only varying the direction of the knife to the opposite side of the neck of the exposed person, or to any other point of proximity to the living target, as the spectators may desire."

"Another feat is equally exciting. A man is armed with an instrument resembling a trident, or what is termed by sailors, "grains," to which formidable weapon is attached a long handle of hard wood. The juggler, with surprising strength of arm, throws his weapon perpendicularly into the air to a great height; as it gains the greatest elevation, he measures with a practised eye and wonderful precision the exact spot on which it will fall. To this point he advances step by step; in an instant the weapon descends with fearful velocity, scraping the edges of some protruding part of his person; thus giving proof of a singular, daring, and successful effort, which surpasses in skill even the most celebrated rifle shots of the hunters of Kentucky."

Chinese jugglers are numerous; and whether seen conjuring, balancing china basins or other things, whirling a hundred feet of riband round the head, or occupied in any other of their unnumbered feats, they present an imposing spectacle; for their dexterity is truly astonishing.



JUGGLERS.

Jugglers sometimes travel about with bonzes, the priests of China, levying alms by their united influence. Whatever this alliance may do for the juggler, it is not very likely to raise the bonze in public estimation. Two or three bonzes in their priestly dresses, accompanied by one juggler, fantastically clad, and another seated on the back of a tame tiger, form a spectacle that you would gaze on with wonder, if not with admiration.

Charms to cure diseases and drive away evil spirits are always to be found where superstition dwells. A pure religious faith will alone eradicate them. Some of the Chinese charms consist in

burning the paper on which certain characters have been scrawled, and blowing away the ashes, the disease is supposed to be blown away at the same time. Other charms are mysterious words on paper, hung up in different situations; or they are marked on the body, or pronounced by the tongue of the charmer. There are the peach, the gae, the pa-kua, and the hundred-families'-lock charms. In the peach charm, a sprig covered with blossoms is placed at the doorways to keep evil from entering. The gae charm is similar to this. The pa-kua charm consists of eight mystical diagrams of Fo-hy, cut in stone or metal, and hung round the neck. The hundred-families'-lock charm is an ornament something like a lock, worn round the neck; but this ornament must be purchased with money obtained from a hundred different friends, who are thus supposed to be, in some degree, instrumental in locking the wearer of the ornament to long life. But perhaps no Chinese charm is more common than the pencil charm. It is to this effect:—"The pencil most wonderful. May the writers in heaven send down celestial pencils. Write with them 'heaven,' and heaven opens; write 'earth,' and the earth rends; write 'man,' and man lives; write 'demon,' and demons perish." As the Chinese use the pencil to write with, and not the pen, this pencil charm is the more common. Celestial pencil! if what these dreamers say of thee be true, then art thou indeed exalted.

Earth, sea, and skies are subject to thy sway,
And men and demons thy commands obey.

There is a charm by no means uncommon, called the stork charm. It consists of a rude resemblance of the stork, with an inscription written within it. Were you to see some of these charms, you would hardly guess that the drawing of the bird was meant to represent a stork. The inscription is a sort of address, or petition, that the heavenly genii may descend quickly.

In cases of illness there are many means adopted to obtain, by divination, a knowledge whether the patient will live or die; nor does a failure in the truth of the information thus obtained, appear at all to shake the faith of the credulous inquirers. Again and again they have recourse to the same means, with the same object in view. One mode of proceeding is to light candles at night, and to spread dishes of food on the table. An old hag then beats an iron drum having a leathern top, tucking up her clothes, and dancing about in all manner of grotesque forms. This is continued till by degrees the old sorceress becomes greatly excited. She gabbles with her tongue a strange jargon, opening and shutting her jaws till she foams at the mouth, reels, trembles, and falls. All at once she starts from the ground; the lights are put out, and the old hag cries out, "Our ancestor is come to share the feast." In the darkness the dishes are cleared; and when the candles are

again lighted, the sorceress is ready to answer any questions which may be asked her, obtaining her knowledge, of course, from the spirits she is supposed to address. All this you know is mummery. No mortal can read futurity,

> Nor spirit tell, by sorceress bidden,
> What God of his decrees has hidden.

Enough has now been said of charms and sorceries; as they have their origin in ignorance, so knowledge alone will bring them to an end.

CHAPTER XXVI.

CHINESE HUSBANDRY. INVENTIONS AND ARTS AND SCIENCES.

Sages, Shepherds, Manufacturers, Merchants.—Chinese Custom to Encourage Agriculture.—The Scotch Ploughman.—Chinese Industry.—Prayer of the Emperor.—Gunpowder.—Mariner's Compass.—Printing.—Arts and Sciences.—Sculpture, Painting, Music, Architecture, Geometry.—A Series of Moral Paintings.

As I told you a little about Chinese husbandry in describing Dane's Island, so you will not run into the error of supposing that a celestial ploughman has half a dozen sleek-skinned horses to help him, and a hopeful young chopstick to drive them. No; he has to rip up the earth with his share in a different manner; but, for all this, he makes excellent tillage.

Of all influences that operate on human beings, that of necessity is the strongest; and there is very little doubt that the high state of cultivation in which the land of the celestial empire is found, has been brought about by this influential cause. Man can do without luxuries, but he cannot dispense

with food. Industry and improvement in cultivating the earth have been induced by the natural wants of the people.

It has been said that, in years gone by, the different orders of men ranked thus: first came sages, wise men who cultivated the mind; then shepherds and cattle-breeders; then manufacturers, who greatly extended human comforts; and, lastly, merchants, those who disposed of the commodities produced by the former. Of later years the shepherd has given place to the husbandman, who is able to produce from the same space of ground more than the former for the supply of human necessities.

The wisest and best men that China ever produced paid great attention to agriculture; and in doing so, laid the best foundation for the peace and security of the empire, so far as its own population was concerned. Such a state of things, however, rendered the empire more helpless in a struggle with a foreign foe. The feeble resistance made by the Chinese against the British, is a proof how far behind European powers they are in the tactics of war. The following extract from a talented work called "The Fanqui in China," well describes the annual ceremony for the encouragement of agriculture:—

"In order to impress the minds of the populace with the importance of this branch of industry, an annual observance was instituted more than two

thousand years ago. This ceremony, which has been continued annually for many centuries, was neglected by some of the more degenerate princes, but was again revived by the third sovereign of the Mantchow dynasty, named Yong-tching. Every year, on the twenty-fourth day of the second moon, corresponding to our month of February, this ceremony takes place. The emperor himself takes a part in one of the ceremonials, while the viceroys and other grand mandarins superintend its management in the provinces. His Celestial Majesty prepares himself for it by fasting three days, and performing a great number of minor ceremonies. He then repairs to the appointed spot, which is a field set apart for the purpose in the enclosure which surrounds the Temple of the Earth, accompanied by three princes, nine presidents of the high tribunals, and forty old, and the same number of young husbandmen. When a preliminary sacrifice of the fruits of the earth has been made to the Supreme Deity, Shang-ti, the royal hand is applied to the plough, and a furrow is made of a considerable length. The princes and the mandarins follow the example, after which the field is delivered into the charge of the proper officer, who preserves the produce for the purpose of sacrifice. The sowing of the seed is preceded by a similar observance, and is then finished by the husbandmen.

A ceremony in honour of the same takes place

in the capital of each province. The governor parades through the streets crowned with flowers, and accompanied by a vast concourse of grandees, bearing flags, which are decorated with the emblems of agriculture and portraits of people who were famous in that art; while the streets are adorned with the most fanciful and highly-ornamented lanterns and triumphal arches. Figures in clay and porcelain are paraded through the streets, and often are novel and ingenious. Among others is a buffalo of enormous magnitude, made of clay, borne on the shoulders of forty men, and preceded by a boy who represents the Genius of Industry. When they arrive at the residence of the governor, he, in his capacity of Priest of Spring, delivers a speech in honour of agriculture. He then strikes the buffalo three times with a whip, after which the people fall upon it, and break it with stones. The animal being opened at the termination of the ceremony, the contents, consisting of numerous smaller cows, made of the same material, are distributed among the people."

I have just read, in a London newspaper, of a veteran Scottish ploughman, now living in Kirkoswold, a "brawny ploughman chiel," who, during the last and the present century, has, perhaps, prepared as much land for seed as any living ploughman in "braid Scotland." This "hardy son of rustic toil," although lacking by three years of fourscore, ploughed during the last "pleuch-time,"

upwards of thirty Scotch acres, and he is still ready, "with a pair o' gude nags," to put his hands to the plough, undertaking for two or three days, to turn over as much land as any of his more youthful competitors. Whether a long-tailed "celestial" ploughman, wanting but three years of fourscore, could be found to match him, this "canny" Scotchman, I "canna'" say.

Every part of the land in China capable of cultivation is turned to good account, and, perhaps, the vegetable produce of the country, space for space, is equal to any in the world, if we except Great Britain. It is thought that near six hundred millions of English acres are under cultivation in the country, mostly divided into little patches, with small ditches between them. The land is often prepared by the hand alone. Ploughs are comparatively scarce, and not unfrequently the men, or women, are yoked to it instead of horses. Cows, mules, and buffaloes are certainly used, but the difficulty of finding them pasture limits their number.

Nothing can exceed the industry of the Chinese, nor the untiring perseverance with which they feed their land with water and manure. Through every plot of ground they lay down bamboo pipes, which enable them to turn the stream in what direction they choose. Their methods of raising water I described when speaking of Dane's Island. Mud, slime, and every kind of

animal and vegetable substance is sought after for manure. What think you of barbers shaving and cutting hair for no other recompense than the harvest they obtain from the heads and chins of their customers; this, in some instances, is said to be actually the case. As hair is an excellent manure, it is readily bought by the farmer, and thus the industrious artizan is repaid for his labour.

The following prayer, offered up by the present emperor, Taou Kwang, during a dearth, will shew the manner in which the gods are invoked under such circumstances. Admitting the apparent humility to be sincere, his Celestial Majesty must be one of the humblest men in the Chinese dominions.

"I, the minister of Heaven, am placed over mankind, and made responsible for keeping the world in order, and tranquillizing the people. Unable as I am to sleep or eat with composure; scorched with grief, and trembling with anxiety, still no genial and copious showers have descended. I ask myself whether, in sacrificial services, I have been remiss; whether pride and prodigality have had a place in my heart, springing up there unobserved; whether, from length of time, I have become careless in the affairs of government; whether I have uttered irreverent words, and deserved reprehension; whether perfect equity has been obtained in conferring rewards and inflicting

punishments; whether, in raising mausoleums and laying out gardens, I have distressed the people and wasted property; whether, in the appointment of officers, I have failed to obtain fit persons, and thereby rendered government vexatious to the people; whether the oppressed have found no means of appeal; whether the largesses conferred on the afflicted southern provinces were properly applied, or the people left to die in the ditches. Prostrate, I beg Imperial Heaven to pardon my ignorance and dulness, and to grant me self-renovation; for myriads of innocent people are involved by me, a single man. My sins are so numerous, that it is hopeless to escape their consequences. Summer is past, and autumn arrived: to wait longer is impossible. Prostrate, I implore Imperial Heaven to grant a gracious deliverance."

The Chinese have credit for the inventions of gunpowder, the mariner's compass, and printing; but their knowledge of these and the uses to which they apply them, appear to be stationary. A Chinaman knows about as much of them as his great-grandfather did, and no more.

Arts and sciences do not flourish in the celestial empire; the sculpture of the Chinese is rude and defective in proportion. In drawing and painting they have skill, but it does not consist in the truthfulness of representation. Shades they undervalue, perspective they neglect, and a certain

mechanical stiffness is visible in all their productions. Their music is worse than their painting, for notes not being in common use, it is difficult to make out an air. Gongs, drums, cymbals and pipes, trumpets, horns, guitars, violins, dulcimers, flutes, and clarionets, they certainly have, but as certainly they do not excel in the use of them. They have no Handels and Haydns as composers, and no Purkises and Paganinis as performers.

The sons of Confucius by no means surpass in architecture. They have a great number of architects, such as they are; but a Sir Christopher Wren is not to be found among them: and though many of their temples and pagodas are magnificent in their decorations, it would sadly puzzle the cleverest temple-builder in the empire to find out the way of building a St. Peter's or a St. Paul's.

Much cannot be said for Chinese medicine and surgery, for doctors trust to astrology in the management of a patient, as much as they do to either of them, and their ignorance of anatomy is profound. They have some, but not much knowledge of arithmetic and astronomy, and in geometry they are sadly deficient. Classing, as they do, their knowledge under the three heads of heaven, earth, and man, there is much in each department for them to attain.

There is a Chinese book called "A Golden Mirror of the Most Approved Medical Practice."

All the medical books that could be collected in the empire were put in requisition to form this work, and I doubt not it is a very curious production.

I meant to give you a description which I lately met with, of a series of Chinese paintings, after the manner of Hogarth. There are six of them in the series, and they set forth an excellent moral. The account given of them is as follows:

"The son of a gentleman of fortune, his father dying whilst he was yet but a youth, comes into possession of the whole family estate. The young man, however, having no inclination for business or books, gives himself up to smoking opium and to profligacy. In a little time his whole patrimony is squandered, and he becomes entirely dependant upon the labour of his wife and child for his daily food. Their poverty and misery are extreme.

"No. 1. This picture represents the young man at home, richly attired, in perfect health and vigour of youth. An elegant foreign clock stands on a marble table behind him. On his right is a chest of treasure—gold and silver; on the left, close to his side, is his personal servant, and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug for use from the crude article purchased and brought to the house.

"No. 2. In this he is reclining on a superb

sofa, with a pipe in his mouth, surrounded by courtezans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

"No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning till night, he becomes utterly inactive. In this state he sits moping on a very ordinary couch, with his pipe and other apparatus for smoking lying by his side. At this moment his wives—or a wife and a concubine—come in. The first, finding the chest emptied of its treasure, stands frowning with astonishment; while the second gazes with wonder at what she sees spread upon the couch.

"No. 4. His lands and his houses are now all gone; his couch exchanged for some rough boards and a ragged mattress; his shoes are off his feet; and his face half awry as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty-stricken, suffering from hunger; the one, in anger, having dashed on the floor all his apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands and laughing at the sport. But he heeds not either the one or the other.

"No. 5. His poverty and distress are now extreme, though his appetite for opium grows

stronger than ever—he is as a dead man. In this plight he scrapes together a few 'cash,' (copper coins so called,) and hurries away to one of the smoking-houses, to buy a little of the scrapings from the pipe of another smoker, to allay his insatiable cravings.

"No. 6. Here his character is fixed—a sot. Seated on a bamboo chair, he is continually swallowing the fæces of the drug, so foul that tea is required to wash them down his throat. His wife and child are seated near him, with skeins of silk stretched on bamboo reels, from which they are winding it off into balls; thus earning a mere pittance for his and their support, and dragging on from day to day a miserable existence."

CHAPTER XXVII.

SOMETHING ABOUT PUNISHMENTS, MALADIES, AND MEDICINE.

Chinese Punishments in Description are often overdrawn.—Rice-Paper Drawings.—The Bamboo, the Canque, the Cage, Banishment, Death.—Frequency of Executions.—Instance of great Severity.—Maladies.—Rule of a Chinese Physician.—Symptoms of Disease.—Modes of Cure.

To EXPECT that between three and four hundred millions of people, even the most civilized on the earth, could be kept in order without punishment, would be somewhat unreasonable; but to entertain any hope that such a number of semi-barbarians could be represt without some provision being made to punish their outbreaks, would be still more visionary. Taou Kwang, the "father of his people," at the head of such a hopeful family, no doubt lays his account in being called upon to order, now and then, a little salutary chastisement.

The punishments of China are not light, but they are often in description much overdrawn and caricatured. It is possible that you may have seen some of the rice-paper drawings executed by

Chinese artists, wherein culprits are represented as undergoing horrible tortures and punishments, the most barbarous instruments of cruelty being used. These are, to a great extent, monstrous productions, wherein the truth is most extravagantly distorted. Whether the object of the mandarins in encouraging these outrageous libels on the character of the empire be to frighten the people, or to alarm foreigners, I cannot say; but certain it is, that, for the most part, these punishments take place on rice paper only.

In uncommon cases punishments are very heavy, as they are even in European countries; nor can we dispute the truth that the Chinese are habitually unfeeling and cruel, but that is no reason why they should be misrepresented. Foreigners buy up these pictures of imaginary horror, too ready to believe them copied from the life, and thus unfounded tales of terror get abroad.

The most common punishments in China are those of the bamboo, the canque, the cage or imprisonment, banishment, and death. I will rapidly describe them all.

No sooner is the sentence pronounced by the magistrate against a culprit for a trifling crime, than a number of bamboo slips are taken by the latter from a jar well supplied with them, standing on the table before him; these being flung on the ground, make known to the executioner the number of blows to be inflicted. To work he goes at

once with his bamboo, unless the prisoner is refractory; in the latter case he seizes the culprit's long tail, wraps it a few times round his hand or wrist, and, placing his victim on his face on the ground, gives him his number of blows.

This bambooing, belabouring, or bastinadoing is no trifling affair to him who endures it, for the bamboo is a piece of wood thin at the end by which it is held, and flat and thick at the other; the pain inflicted is very great, and for this fatherly correction, the culprit has humbly to thank his judge, after which ceremony he walks away. In most cases when an offender has money, he can lessen his punishment by payment of a certain sum. The rich as well as the poor are liable to the discipline of the bamboo, but their money protects the former from its rigorous application.

If you have ever seen a man in the pillory, you will be the better able to understand the punishment of the cangue. Many a haughty mandarin has been bowed down by the weight of this calamity. The cangue is composed of thick, heavy pieces of board, nearly three feet long, and as much broad, having a hole in the middle large enough to admit the neck of the culprit; it has also two smaller holes to receive his hands, though frequently one hand is left at liberty. The weight of this portable pillory is in proportion to the crime of the delinquent, varying from twenty or thirty pounds, to two or three hundredweight. Fancy

yourselves, for a moment, sitting or standing with such an unaccommodating collar as this round your necks, with a strip of paper pasted on the machine each side the face, recording your name and your offence.



CRIMINAL WITH COLLAR.

This punishment to a poor man is less than to a rich one, for the shame and disgrace felt by a

haughty mandarin, to be thus subjected to the gaze and derision of the common people, in the very neighbourhood of his abode, without the power of hiding his face, or even of holding down his head, must make him writhe indeed. The cangue is worn for a short or long period, according to the guilt of the offender, and many have to endure it for the term of their natural lives, regarding it as an indulgence, and proof of clemency on the part of the emperor in sparing them.

To me, the cage or dungeon, in which prisoners who have committed capital offences are often confined, is horrible. I said a little about this when I told you of Ning-po, where Mrs. Noble was confined, as well as Scott and Lieutenant Douglas. The Chinese call these cages Ty-yo, meaning Hades or Hell, which shows their hateful opinion of them. To be cooped up in a cage in a form like that of a fowl trussed for the spit, having room neither to stand, sit, nor lie down, must be horrible. In these cages many are left neglected till disease and insanity overtake them, or till death puts an end to their dreadful captivity. Give me the cangue any day, bad as it is, rather than the cage. The object in confining culprits in cages, appears to be the advantage of removing them from place to place at pleasure, and of exposing them to the derision of the multitude.

As Chinamen are not a whit less fond of money than Europeans, so it follows that they gripe it

quite as hard; to be compelled, then, to part with it, is a sad trouble to them. If a spendthrift commit an offence for which he is subject to punishment, he willingly parts with his pelf to screen himself from pain; but if a miser be in the same situation, he will endure the bamboo rather than lose his beloved money. He would rather be squeezed in his body than squeezed in his purse.

When I said that many of the rice-paper drawings of Chinamen being punished and put to the torture were overdrawn, I did not mean to imply that there were no private instances of horrible cruelty, and no dreadful instruments of torture used, for no doubt such instruments are employed, and such cruelties are practised, but not commonly. In cases of rebellion, or supposed treason, the mandarins will go all lengths to wring a confession from the wretched prisoner. They will dislocate the fingers, the wrist, the ancle-bones, till they are flattened, and gash the skin and strip it off in narrow fillets; but in other cases, the customary punishments alone are resorted to.

When a criminal is banished, the distance he is sent is proportioned to his crime, it may be twenty lee only, or it may be a few hundred. A lee is about three or four English miles. The heart of a Chinaman is knit to his home, and to be forcibly expelled from it, wrings him with agony. There are desperate villains everywhere, who care not where they go, but the hearts of most men

yearn towards their native land. "The cold country," Tartary, is an object of terror to a man living at Canton.

It is by no means an uncommon thing for a traitor or a rebel to be sentenced to be "cut into ten thousand pieces," though this expression must not be regarded too literally. We are told that the miserable criminal is tied fast to a stake; the skin from his forehead is torn off, so as to hang over his eyes, and his body, after being slashed in different parts with a cutlass, is given over to the brutality of the gathered multitude.

In China, the number of executions is fearful. The death-warrants signed by the emperor Keā King, at one autumnal execution, amounted to nine hundred and thirty-five, but the whole number of criminals executed in Canton alone, during the same year, is stated by some to have been two thousand; but suppose the number to have been but one thousand—what think you of a thousand malefactors being put to death in one city in the course of one year. In such a state of things, there must either be much crime in the people, or little clemency in those who govern them. Mercy should be mingled with justice.

> O justice! justice! when thy hand severe
> Is stayed by mercy in its stern career;
> The cause of meek humanity succeeds,
> And crime itself repents its evil deeds.

At the execution of criminals in China, there

are no ministers of religion to urge them to repentance, no confessions of guilt are made, and no dying speeches are published. The malefactor in sullen and gloomy silence kneels with his face towards the residence of the emperor, bending forwards submissively, and receiving the stroke from the sword, that at once severs his head from his body. Now and then a culprit gives way to revengeful feelings, threatening the bitterest vengeance to his persecutors in another life, that is when, after the transmigration of his soul into other bodies, he shall again live in the world.

In cases where children ill-use their parents, the law is very severe. As an instance of this kind, I will relate an affair that took place during the reign of the last emperor.

"According to the report of the Viceroy of Hoo-kwang province, there is in the district of Han-yang, in the Hëen of Han-chuen, a scholar, named Teng-chin, with is wife Seŭh-she, who have beaten and disgraced their mother. I perceive that in instances of unfilial conduct, the five established modes of punishment are not adequate to the offence, and therefore think that the culprits should be flayed alive, as a warning to all.

"The head of the family and the elders of the village, because they neglected to instruct them, should be punished by strangling; the neighbours to the right and left, because they did not inform, must suffer eighty strokes of the bamboo, and be

transported 3000 lee; the instructors or teachers, because they did not proclaim the imperial will, must suffer sixty strokes of the bamboo, kneel in the Ming-lun temple for three months, and afterwards be banished.

"The scholars of all that district for three years will not be permitted to attend the examinations. The magistrates of the district, because they secretly allowed of and did not punish the offence, must quit the city, be deprived of their office, and transported, and when their time is expired, be for three years degraded to plebeian rank.

"The mother of Seŭh-she, because she could not teach her daughter better, must suffer eighty strokes of the bamboo, be branded with characters descriptive of her offence, and thus made to wander about the city for four years: and after the expiration of that term, be banished. The house in which Teng-chin dwelt is to be dug up from the foundations, both bricks and ground, to the depth of three feet. Teng-chin's mother to receive a monthly pension of a bag of rice and a tael of silver, to be paid her by the treasurer. Let this edict be announced to the six boards, and for ever adhered to. Let Teng-chin and his wife be taken out into the front of the district of Han-chuen, and each receive a hundred slashes with a sword, as a warning to all.

"According to this, let the Viceroy and officers issue out proclamations, informing of the edict;

and let them be dispersed through the whole empire, that the people may know it. And if there be any obstinate unfilial children, who do not obey the commands of their parents, and who speak to them with a loud voice, or beat, or degrade them, they shall be punished in like manner."

A parent, if he feel so disposed, may sell his children for slaves; nay more, if he take away their lives, the penalty he has to pay is but a small one. Death is the punishment incurred by that child who shall use harsh and abusive language to either his father, his mother, or his grandmother. You may be sure that the Chinese would heartily approve the text in the book of Proverbs that says, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young ravens shall eat it."

The maladies of the Chinese are not, perhaps, more numerous than those among other people, though some particular diseases prevail among them. The two classes into which disorders are divided by their native doctors are diseases from within, and diseases occasioned by the cold. Inflamed and sore eyes, rheumatism, dropsy, leprosy, tumours, and the elephant, or swollen-leg, are very common. In ascertaining the complaint of a patient, the rule of some Chinese physicians may be expressed in four words, "Look, listen, ask, and feel;" or if a few more words were used, it would run thus; "Look

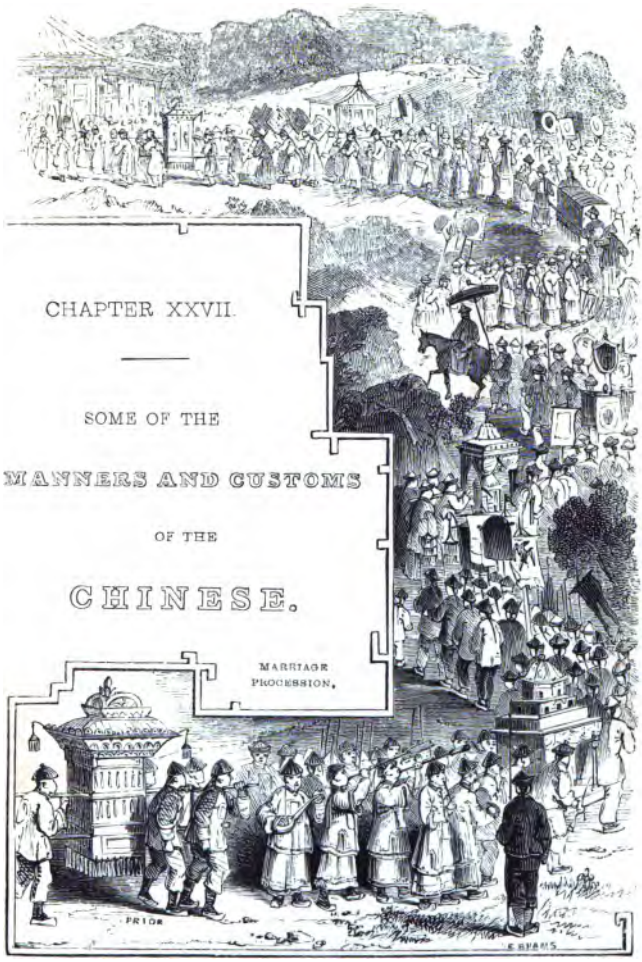
at the patient's countenance, mark the tone of his voice, ask him all about his malady, and finally, feel his pulse." Do not let this information tempt you to set up for physicians, for, depend upon it, though looking, listening, asking, and feeling are excellent things in connection with knowledge, experience, and skill, without these they will do very little either for a physician or his patient.

Some medical practitioners among the Chinese say, "If the eye be of a red colour, the disease is in the heart; if white, in the lungs; if green, in the gall; if yellow, in the spleen; if black, in the kidneys; and if a yellow colour that cannot be described, in the middle of the chest."

The hospital established by the English at Canton is likely to prove a blessing to the empire—the common people flock to it, and shew how highly they estimate its advantages. "Ten thousand thanks" are gladly proffered by them. The successful operation of couching the eyes of Ma-szeyay, private secretary to the chefoo of the district, removing two cataracts from them, is spreading its fame, and will no doubt influence many to seek the same relief. In the opinion of the Chinese, the mysterious powers of Yang, or male energy, and Yin the female energy, have a powerful influence in medicine. "All medicines which are green are considered to belong to the element wood, and operate on the liver; the red belong to fire and operate on the heart; the yellow to earth, and ope-

rate on the stomach; the white to metal, and operate on the lungs, while black medicines belong to water, and operate on the kidneys.

Many of the roots, such as rhubarb, that we take in powder, are sold in thin plates or strips. The blood of an eel is dropped into an eye closed by the small-pox; pitch-plasters are used for rheumatism; and a belt of bamboo in the case of a broken arm, is as effectual a cradle for the fractured limb, as the splints which are used by a British surgeon. In some cases needles are stuck into the flesh and allowed to remain there to produce irritation. In puncturing and scarification the Chinese are famous, and it may be said with truth that though there are not many Abernethys and Astley Coopers among them, the celestial doctors are thorough-going practitioners, being nice neither about the quantity of physic they give, nor the degree of pain they inflict.



CHAPTER XXVII.

SOME OF THE

MANNERS AND CUSTOMS

OF THE

CHINESE.

MARRIAGE PROCESSION.

CHAPTER XXVIII.

SOME OF THE MANNERS AND CUSTOMS OF THE PEOPLE.

Young People pledged early to each other.—Feminine Qualities prized by a Chinaman.—Recourse to the Diviner.—Promise of Marriage obtained.—Presents.—Marriage Procession.—Ornamented Chair for the Bride.—Band of Music.—Red-robed Musicians.—Train of hired Attendants.—Stores.—Furniture.—Arrival.—Music and Songs.—Delicacies.—Wine Cup.—Worshipping the Family Gods.—Final Feast. Chinese Card of Invitation.—Funeral Rites.—Hall of Ancestors.

The manners and customs of so strange a country as China, as a matter of course, must be strange to an European. Those who have not paid a visit to the Celestials, have heard such odd accounts of them, that to suppose them thinking, speaking, or acting, eating, drinking, or dressing, marrying or burying, rejoicing or mourning like English people, is hardly a supposable case. If it could be proved to be true, that the Chinese were like other people, the fact would yield disappointment, and not pleasure. You may, how-

ever, rest satisfied that their manners and customs are odd, and that

> The Chinese have a Chinese way
> In all they think, and do, and say.

In China a man may be said to purchase his wife, and young people are pledged to each other at a very early age. If I were asked what qualities in a woman stood the highest in the estimation of a Chinaman, my answer would be, Affection, obedience, fidelity, and a grave and dignified deportment, to which must be added the charm of little feet, without which all the rest would be sadly undervalued. Among her accomplishments, skill in music, embroidery, and painting on silk, must be numbered. Lowly as females are estimated in China, a Chinaman regards his countrywomen as the fairest and best in the world. If he did not do this, he would deserve to be bambooed, and bastinadoed with his own tail, knotted for the occasion, into the bargain.

Seldom is a marriage contracted in China without having recourse to astrology and divination. When the parents of a marriageable young man have discovered by the aid of the diviner, that omens on the earth, the flight of birds in the air, and the stars in the heavens are in favour of his being happy, if united to any particular young lady, a "go-between"—and what country is there beneath the skies where "go-betweens" are not

to be found?—is employed to treat for the lady; a written promise of marriage is obtained, and suitable gifts are presented on the part of the would-be bridegroom. When the nuptial-day is fixed, which is first ascertained by astrology to be a lucky one, and preparations made for the marriage ceremony, the young man, adding another name to his own, meaning to love and cherish, wears a tuft of scarlet as a symbol of the joy of his heart, and the young lady, changing her manner of dress, and altering the braiding of her hair, puts on a thoughtful demeanour, and hides herself in deeper seclusion.

Among the presents given by friends on the day of nuptials wild and tame geese, as emblems of fidelity and domestic virtue, are usually found, nor is it an uncommon thing to have the figure of a goose carried in the marriage procession. The bridegroom and his friends, with a posse of attendants, go with a highly-ornamented chair to fetch home the bride, with plenty of music and plenty of lanterns. To describe the procession is somewhat difficult, varying as it does in different cases; but usually, if the parties are of any consequence, it is swelled out by a long train of hired persons, with dresses of different kinds. If there were less show, and more affection in Chinese marriages, the change would be for the better; but indeed the same remark may be made of European marriages, though not with equal propriety.

In Chinese marriage processions may often be seen a goodly stock of comforts for the storehouse, the cupboard, and the larder, and a goodly show of furniture for the habitation,—jars of sweetmeats, wine, and spirits; chairs, tables, gay cushions and ornaments, to say nothing of the fowls in their cages, and the fat hog grunting in the painted palanquin in which he is carried. The band of music, the red-robed musicians, the image of the four-footed dragon, the splendid chair covered with gold, bearing the bride, and the large sedans that follow, make an imposing scene.

Music and songs await the bride on her arrival at the dwelling of her husband, where an apartment is ready prepared, and delicacies are spread on the table. The wine-cup is handed to them, and the marriage contract sealed by each sipping a little of its contents. The family gods are worshipped by the young couple on the following day, and on the third, the bride visits her parents in state. For a full month the ceremonies are prolonged, when the parents of the bride give to their son and daughter the crowning nuptial feast.

I wish I could say, that after the marriage the young bride was uniformly treated with respect and kindness. Where there is true affection, this is, in some degree, the case; but as marriages are not the result of affection in China, so it follows, in the greater number of cases, that the wife is a mere drudge. She is altogether in the power of

her husband, who, if he do not absolutely break her bones, may chastise her at his own pleasure. If she be not patient, uncomplaining, obedient, diligent, and obliging, she is soon taught that her husband can play the tyrant. Chinamen are not allowed to see those whom they wed till they are betrothed to them. How can they be expected to dwell together in affection?

This custom, of itself, is quite enough to make us thankful that we dwell in a Christian country. Let the sleek heads, then, enjoy, as well as they can, their lanterns and lacquered boxes,—their beads, bamboos, birds'-nests, and butterflies,—their carvings, chopsticks, and china,—their fans, flower-stands, and pictures of five-clawed dragons, and make the best of their customs, while we value ours.

You will like to see, I dare say, the copy of a Chinese card of invitation. The following was sent by a Chinese, on the occasion of his marriage, to a foreigner, and hardly will you be able to decide whether it expresses most humility or politeness.

"To the great head of literature, venerable first-born, at his table of study.

"On the 8th day of the present moon, your youngest brother is to be married. On the 7th, having cleansed the cups, on the 10th he will pour out wine, on which day he will presume to draw to his lowly abode the carriage of his friend.

With him he will enjoy the pleasures of conversation, and receive from him instruction for the well-regulating of the feast. To this he solicits the brilliant presence of his elder brother, and the elevation to which the influence of his glory will assist him to rise, who can conceive?

"From Ho-kow; born in the evening, and who bowing to the ground, sends this felicitous and soothing letter."

On the first and fifteenth of every month, the sixteen discourses of the emperor Youn-tching on the emperor Kang-hy's sixteen sacred institutes are read to the whole empire. On these occasions the soldiers and principal officers of the province attend. The following are the texts of these discourses.

"1. Be strenuous in filial piety and fraternal respect, that you may thus duly perform the social duties. 2. Be firmly attached to your kindred and parentage, that your union and concord may be conspicuous. 3. Agree with your countrymen and neighbours, in order that disputes and litigation may be prevented. 4. Attend to your farms and mulberry-trees, that you may have sufficient food and clothing. 5. Observe moderation and economy, that your property may not be wasted. 6. Extend your schools of instruction, that learning may be duly cultivated. 7. Reject all false doctrines, in order that you may duly honour true learning. 8. Declare the laws and

their penalties, for a warning to the foolish and ignorant. 9. Let humility and propriety of behaviour be duly manifested, for the preservation of good habits and laudable customs. 10. Attend each to your proper employments, that the people may be fixed in their purposes. 11. Attend to the education of youth, in order to guard them from doing evil. 12. Abstain from false accusing, that the good and honest may be in safety. 13. Dissuade from the concealment of deserters, that others be not involved in their guilt. 14. Duly pay your taxes and customs, to spare the necessity of enforcing them. 15. Let the tithings and hundreds unite for the suppression of thieves and robbers. 16. Reconcile animosities, that your lives be not lightly hazarded."

A few of the discourses on the above maxims follow. They will enable you to judge of the way in which the Chinese treat them.

"This filial piety is a doctrine from Heaven, the consummation of earthly justice, the grand principle of action among mankind. The man who knows not piety to parents, can surely not have considered the affectionate hearts of parents towards their children. When still infants in arms, hungry, they could not feed themselves; cold, they could not clothe themselves; but they had their parents who watched the sounds of their voice, and studied the traits of their countenance, who were joyful when they smiled,

afflicted when they wept; who followed them, step by step, when they moved; who, when they were sick or in pain, refused food and sleep on their account. Thus were they nursed and educated until they grew up to manhood." "Formerly, in the family of Chang-kung-tze, nine generations lived together under the same roof. In the family of Chang-she of Kang-chou seven hundred partook of the same daily repast. Thus ought all those who are of the same name to bear in remembrance their common ancestry and parentage." "Economy should therefore be held in estimation. A store is like a stream of water, and moderation and economy are like the dams which confine it. If the course of the water is not stopped by the dam, the water will be constantly running out, and the channel at length will be dry. If the use of the store is not restricted by moderation and economy, it will be consumed without stint, and at length will be wholly exhausted." "Wisdom should precede, and letters follow." "He who pretends to profound learning, without regarding first himself and his own duties, fame indeed he may acquire, but when he is examined, he will be found to possess no solidity."

Nothing can exceed the veneration of the Chinese for the dead, especially for their deceased parents. It is, indeed, a question, whether the living or the dead are treated with the greater respect. "Monarchs," say the Chinese, "should

be as tender fathers over their subjects, and fathers should be as kings over their children, that young people may be led to show that reverence for their parents which they see their parents show to their progenitors." This filial piety is very observable throughout the whole empire, and has much influence in preserving the peace of families, and in binding the people together.

No pains are spared by a Chinaman to obtain, during his lifetime, costly and durable wood for his coffin. Cedar, or some other odour-bearing wood is preferred. Many of the coffins of the Chinese are very elegant, being highly varnished, and decorated inside and out. It is customary at a Chinese funeral for friends to present small sums for the garments of the dead, as "respectful contributions to the coffining."

"No sooner does the parent of a respectable family die, than his children and grandchildren assemble; for the news is announced by a messenger, and a tablet is suspended from the door-post, inscribed with the name, age, and honours of the departed. Dressed in coarse white cloth, the mourning of China, their heads bandaged with the same, the disconsolate throng sit weeping on the ground round the corpse. The body, after being washed with water, which the eldest son has obtained from some neighbouring lake, pond, or fountain, into which he has cast two small copper coins as the price of it, is placed, richly dressed,

in a stately coffin, which has quicklime strewed at the bottom of it, the name and titles of the deceased being conspicuously written on a tablet. The name inscribed on the record of death will perish in the dust, but the name written in the Book of Life will endure for ever.

When "thrice seven" days are passed, the funeral procession moves onwards to the burial-ground, which is usually surrounded with a wall, or with trees on the side of a hill. Here grow the pine and the cypress, adorning the garden of the grave. Twenty, or more, slaves carry the coffin, while as many others bear over it a rich canopy. All these attendants, as well as the relations that follow, are clad in coarse white cloth; and sometimes the relations have straw wrapped round their feet, coarse cloths around their heads, and ropes round their waists, thereby greatly adding to the picturesque and mournful effect of the whole.

The tombs of the rich are large, and are decorated with figures of animals cut in stone, while some of those of the princes and mandarins have a marble table, vases, candlesticks, and perfuming-pot, with rows of lions, camels, horses, tortoises, officers and soldiers in attitudes expressing sorrow.

No sooner has the mournful throng arrived at the resting-place of the dead, than an entertainment is prepared; for you must not suppose that a Chinaman can have a procession without a feast.

He is a sensualist and good cheer must mingle with his lamentations. Instances occur wherein the relatives of the deceased remain for weeks in a temporary hall, at the place of sepulture, to show their reverence for the dead by performing dirges with the children of the departed. In these rites they are assisted by bonzes and other priests, and the drum and the bell and the cymbal mingle their sounds with the mournful song. Changes in these obsequies occasionally take place, and priests, in red caps and gowns, kneel, and chaunt, and offer incense, and burn painted and gilded paper formed into various devices.

We must not quarrel with the sons of Confucius in these matters, but rather respect them for their filial piety, than censure them for the way in which they express it.

On returning home from the funeral procession, the tablet, inscribed with the name and titles of the deceased, is duly placed in the "Hall of Ancestors." This hall is a large room, set apart in the house of every Chinaman of condition, dedicated to the manes of the owner's ancestors. It is fitted up in various ways, sometimes with a table or altar, with a silken canopy, vases, plates, incense-statues, coloured paper, and other things. In this hall, at certain times of the year, meet the several branches of the family, however numerous, to perform their reverential rites to the dead. During these meetings all are considered as equal,

—poverty is treated with respect, and rank remains unacknowledged.

> All guests are equal in that solemn hour,
> For what has death to do with rank and power?

The Chinese mourn three years for a parent, during which time they much seclude themselves, and practise many austerities, seemingly devoting themselves to sorrow. I told you before, that when an emperor dies, the whole nation goes in mourning. Three hundred million mourners!

The following is a Chinese prayer at an ancestor's tomb:

"This thirteenth year of the reign of Taou Kwang (1833), the year being Kwei-sze (the 30th year of the cycle), in the second month of the spring, after the new moon, the 16th day, at the happy Tsing-ming-term, propriety requires that the spring sacrifice should be offered, the grass mowed down, and the brambles cut away.

"Reverently have we prepared pigs, sheep, fowls, and fresh hams, seasonable vegetables, fruits, incense, rich wines, gold, silver, and precious things (*i. e.* tinsel papers), and venture to announce the same to the soul of our great progenitor, the venerated prince.

"Behold! man has progenitors and parents, as water has springs, and trees have roots. When the roots strike deep, the branches are abundant, the foliage rich, and forests are formed. When

springs of water are large, and flow far, they enrich the soil, and diffuse fragrance. We look wishfully, and pray the souls in Hades to shelter and assist us, their descendants; that we may be prosperous; may, age after age, be decked with badges of honour; may long enjoy riches and rank; may, like the melon-creeper and the cotton fibre, be continually happy, and never extinct; may, for myriads of ages, be illustrious spirits. Prostrate, we pray you to come to enjoy and view these sacrifices. With sincerity these prayers are offered up."

CHAPTER XXIX.

CONTINUATION OF MANNERS AND CUSTOMS.

The Feast of Lanterns.—Two Hundred Million Lanterns lit up at once.—Festival in the Eighth Moon.—Watching for the Figure of the Hare in the Moon.—General Holiday at the Beginning of the Year.—The Chinese Compass points to the South.—The Chinese mourn in White.—Chinese Mandarin Soldiers carry Beads and Fans.—Chinese Old Men fly Kites.—The Chinese receive their Guests with their Hats on.—Festival to Departed Relations.

When you visit China you must accommodate yourselves to the customs of the people. The saying, "when at Rome you must do as Rome does," should, in some measure, be acted on everywhere, always avoiding doing evil anywhere. Never adopt bad principles nor bad practices, but in other things, looking around you with good humour, quarrel with none about their prejudices. Let Americans speak of land, fat hogs, dollars, and presidents' speeches—Italians talk of statues and paintings, Naples, Florence, and Rome—Frenchmen boast of "La Grande Nation," while Englishmen shout out "Liberty," and sing "Britannia



FEAST OF LANTERNS.

rules the waves." If you use a knife and fork at your meals, let the people of China use their chopsticks without laughing at them; and while you can eat roast-beef at Dover, allow your neighbours at Calais to enjoy their fricasseed frogs. Climate, circumstances, and customs require you to accommodate yourselves to your position. You would hardly wear the same clothing at Copenhagen as at Calcutta, or speak the same language at Constantinople as at Canada.

> At Paris, do all *à la mode,* if you please;
> What is done at Canton must be *à la Chinese.*

Among the Chinese feasts, none are equal to the Feast of Lanterns, held on the fifteenth day of the first moon, in brilliance and splendour. This is not a spectacle confined to a few towns and villages, but a general illumination that breaks out, at once, through every province, city, town, and village in China. All that taste and ingenuity can effect are displayed on the occasion, and lanterns of the most glowing colours and fanciful forms are seen in every direction. Could the eye take in the whole empire, it would see at a glance not less than two hundred million lanterns. No imagination can realize the scene, and certainly no pen or tongue can describe it.

Some of the lanterns are very large and others very small. Some are formed of glass, horn, mica, or pearl-shell, and others of paper, cotton, or silk,

—here, one in the shape of a fish spouts out innumerable sparkles of firework; there, a bird bursts into blue lights, and yonder a hideous dragon, with glaring eyes, vomits forth hissing snakes and streams of fire; while the people, with lantern in hand, hurry off from one spectacle to another.

You must not imagine that the lanterns of which I have spoken are as brilliant as Argand lamps or Bengola lights. They are not illuminated with gas, but with oil, and cotton wicks, and are much more splendid on account of their great number and showy decorations than on account of the intensity of their light; yet still, the brilliance and splendour of the Feast of Lanterns is unrivalled.

In the eighth moon a festival is held of a singular character. Groups of people are seen walking about in all directions from the time of sunset, or moon-rising, till midnight, looking for what they are not at all likely to find. Not only the streets, but courts, terraces, gardens, and public places are thronged. It is popularly reported that on the night in question the figure of a hare appears in the moon. Long do the people walk, and patiently do they watch, apparently well satisfied with their nocturnal promenade, even though no hare makes its appearance. Some days before this festival, cakes, called *yua-pim* or cakes of the moon, are sent as presents, and these cakes, which have on them the figure of a hare in almonds, nuts, kernels,

pine-apple, or sugar, are eaten during their nightly ramble to the sound of music. Among the poor the "dub-a-bub" of the drum and the din of the gong may be heard, while the rich provide themselves with more harmonious music.

The principal season of leisure in China, when almost every one indulges in holiday, is at the beginning of the new year. On the night of the last day of the old year, the people sit up to engage in sacred rites and prepare for the solemnities of the new year. The custom of letting off crackers is almost universal. There is no intermission of fireworks through the whole night. The houses are swept, the rooms garnished, and the shrine of the household gods decorated. The fragrant gourd, the large citron, and the flower of the narcissus, are displayed; and on the first day of the first moon, habited in their best attire, the people crowd to their different temples. The public offices are closed, labour is suspended, presents are made freely, and visits are received and paid. The large red tickets of congratulation passing from one family to another are almost numberless.

The opinions and manners and customs of the Chinese would, in very many things, surprise you. You would be surprised to hear them say that the needle of the compass pointed to the south—To see them dress themselves in white for mourning—To see a soldier mandarin, wearing a string of beads, and carrying a fan—To see old men flying

paper kites—To see the master of a house receive his guests with his hat on—To see the people read their books, beginning at what we call the end, and to hear learned men declare that the stomach is the seat of the human understanding; yet these are only a few of the many things that would occasion you surprise.

As Chinese mansions are usually estimated by the space the buildings cover, and by the size and number of their different parts, so, on this account, the courts, galleries, and trellis-work, are often stretched out far and wide. The walks of figured tiles have a very neat and clean appearance, while masses of artificial rock, golden carp in ponds, and stands of costly flowers add much to the elegance of the scene. The triple gateway entrance is usually adopted in the erection of a house of consequence. The centre folding door is ample, while those at the side are of diminished magnitude. Large lanterns of an imposing kind are sure to be seen at the entrance of every superior dwelling, which look gay, but give a bad light, and the visitor enters a covered court just within the gates. The outer wall, built with brick, unadorned with windows, has a dull, heavy appearance, but the covered courts, with walls of green varnished tiles, the colonnades, granite platforms, halls, galleries, and ornamented roofs are very striking. I forget whether I have already made the remark, that the Chinese are the only eastern people who use chairs.

There is a wild tradition of a young Chinese making a successful visit to the nether world to bring back his mother, and this tradition is said to have given rise to a festival which is held on the first day of the seventh moon. This festival held for the advantage of "departed relatives in the world of spirits," is a public one, and is celebrated in a public manner. Images of the infernal deities, with that of Yen Wang, the Chinese Pluto among them, are placed in large buildings constructed of mat, ornamented with illuminated lanterns, and Budha priests chaunt masses for the dead. Great numbers are attracted to these mat edifices, for in them are exhibited the most frightful representations of a future state. Happiness and woe are strongly depicted—the pleasures of the blessed and the torments of the accursed. Offerings are made, coloured papers, in the shape of clothes, are burned, and feasting freely indulged in. The offerings are meats for the food of the departed, and the burned paper, is intended for their dress. Sons of Confucius! disciples of Laout-sze! followers of Foh! where is your discretion?

CHAPTER XXX.

NATURAL HISTORY.

Elephants, Rhinoceroses, Tigers, Wild Boars, Buffaloes, Bears, Wolves, Foxes, Camels, Deer, Goats, Elks, and Monkeys.—The Fokian Monster.—Five Thousand Elephants.—Hunting the Che-kiang or Musk-deer.—The Dseren and the Arnee.—Birds, Pheasants.—Reptiles, Tortoises, Serpents.—Fish.—The Yellow Fish, Armour Fish, and Gold Fish.—Fishing with the Diving-bird, a kind of Pelican.—Insects.

In giving you a few "points and pickings" of natural history so far as it regards China, I am not about to surprise you with a great many wonderful relations of wonderful animals. I cannot treat you with a tale of a lion with shaggy mane, and terrible teeth and claws, whose roar is like thunder, and whose paw, with a single blow, would break the back-bone of a horse; nor with a relation of a giraffe eighteen or twenty feet high, flying like the wind across the sultry desert, outstripping the dogs which are pursuing him; nor of a boa constrictor, stretching his enormous jaws, and swallowing a tiger; for I believe that neither lions, nor giraffes, nor boa-constrictors, are found

in China: yet still, perhaps, you will hear something of which you have not heard before.

It has been asserted, and I think with truth, that of no country on the globe, of equal extent, do we know so little as we do of the Celestial Empire with regard to its animal productions.

In China there are elephants, rhinoceroses, tigers, wild-boars, buffaloes, bears, wolves, foxes, camels, deer, goats, elks, monkeys, and other animals. It is said that "the province of Fokian hath an animal perfectly resembling a man, but longer armed and hairy all over, called *fe-se*, most swift and greedy after human flesh; which, that he may the better take his prey, feigneth a laughter, and suddenly, while the person stands listening, seizeth upon him." This is a tale which I by no means wish you to believe. That great ugly baboons of the Ourang Outang kind may be found in Fokian I do not doubt, but the laughing part of the story deserves to be laughed at, as well as the man-eating propensity of the baboon.

One of the most grotesque looking monkeys that I have ever seen is the *douc*, or Cochin China monkey. Its orange-coloured face, with yellow tufts of hair on each side of it, its black hands and thighs, its bright red legs and white tail, present a strange appearance. In China there are black apes, grey apes, and yellow apes, and some of them are extraordinary looking creatures. I suppose you know that the monkey has a long tail,

the baboon a short tail, and the ape no tail at all.

Lynx, leopards, and porcupines, are found in China, as well as yellow rats, field rats, cats, squirrels, hares, and rabbits; bucks and does abound in many parts, but I must now speak of the elephant.

You know that this bulky and sagacious animal is used as a beast of burden in India, but this is not the case in China—I mean that this is not *commonly* the case. In China, Elephants are principally used to increase the pomp of imperial greatness. Something of this kind was mentioned in the account I gave you of the coronation, or rather the "ascending to the summit," of the emperor. If we go back as far as Marco Polo's description of the commemoration of the festival of the White Feast by the grand khan, we hear of a splendid account of elephants in procession. He says "It is on this day that all his elephants, amounting to five thousand, are exhibited in procession, covered with housings of cloth, fancifully and richly worked with gold and silk in figures of birds and beasts. Each of these supports upon its shoulders, two coffers filled with vessels of plate and other apparatus for the use of the court. Then follows a train of camels, in like manner laden with various necessary articles of furniture. When the whole are properly arranged, they pass in review before his Majesty, and form a pleasing spectacle."

What you think of this procession of five thousand elephants I cannot tell, but, for my own part, had Marco Polo mentioned only half the number, I should have had more faith in his veracity. Five thousand elephants! I have heard of such a thing as three score elephants being paraded round and round in procession, passing behind their stabling, and then again making their appearance, as though they were different elephants. In this manner they seemed to be an almost endless multitude. Now it is possible that the elephants described by Marco Polo moved in a circle, and thus gave rise to what seems to be an extravagant assertion.

China is famous for pigs, and the black hog is very abundant. Where one joint of mutton is seen in the country, a dozen, or more joints of pork make their appearance.

There is a tale abroad that the Che-kiang, or musk-deer, well known in China, lives on serpents, but I do not believe one word of it. This animal is hunted principally for the musk which it supplies. The hunter, as in chamois hunting, ascends the most dangerous and solitary altitudes he can attain, and shoots his prey, or takes him with his nets, or drives him into defiles, where other hunters lie in wait to destroy him. It is easier to imagine a son of Confucius smoking opium, carrying an umbrella, sitting at his books, or picking tea, than it is to fancy him chasing the

che-kiang from crag to crag, and from cliff to cliff on the cloud-capped mountains.

The horses of China are, for the most part, stunted in growth and poor in condition. If ever you should find an Eclipse or a Flying Childers in the Imperial dominions, do let me see him, for hardly can I think that such an animal is to be found from Pekin to Canton. Chinese asses and mules are of a good size, especially the latter.

The camel is among the useful animals of the Chinese, and few scenes are more picturesque than that of a group of camels, and their celestial drivers. The bactrian, or two-humped kind, mostly



CAMEL DRIVERS.

prevails. The legs of this useful animal are not so long as those of the Arabian camel, and his

neck is somewhat thick and short. If you ever wish to perform a long journey in a little time in China, you must mount one of the breed called tong-kyo-fo, or camel with feet of the wind, you will then move forward at a pace that will suit your purpose.

The dseren, or Chinese antelope, is a fleet and beautiful creature, inhabiting plains and barren mountains. It is known in China by the name of hoang-yang, or the yellow goat. Its bounds in running are truly surprising. The yac, or grunting ox, is made useful in many ways, for the hairs of its tail are not only manufactured into stuffs and carpetting, but serve, also, to adorn the standards and bucklers of the Chinese officers. The standards of the Turks and Persians called horse-tails are made of the same material. Many a Chinese has his bonnet decorated with red tufts of the dyed hair of the yac.

The Arnee is a buffalo much domesticated in China. The true Arnee has long black hair growing from a white skin, and its tail is short. In size it is as much as seven feet high; the buffalo in more common use is a foot lower.

Birds must needs have been plentiful when Kublai reigned over China; for it is said, that his attendants in his hawking excursions amounted to twenty thousand. Eagles were then trained to stoop at wolves; and swans, cranes, pheasants, partridges, and other birds abounded. Jerfal-

cons, sacres, lanner and peregrines were fully employed in sporting, every bird having a silver label fastened to his leg, on which was inscribed the name of its owner.

China is famous for the beauty and abundance of its pheasants, of which the Kin-ki, golden pheasant, and a stranger and bolder bird, the silver pheasant, are, perhaps, the most prized, though the ring and argus pheasant are fine birds, while the barred-tail pheasant is truly magnificent. The tail-feathers of the latter are sometimes seven feet long. The pencilled and the diamond pheasants are, also, beautiful. The bird of paradise, of its different kinds, is a splendid creature. The mandarin duck is very beautiful in its plumage; it is said that this bird will never mate a second time. Peacocks, cocks and hens, quails, partridges, pigeons, herons, curlews, plovers, woodcocks, snipes, fishing-cormorants, parrots, parroquets, and ducks, are among the other birds of the empire.

Tortoises and serpents in many parts abound; the former, which sometimes run to a very large size, are kept in pleasure grounds as objects of curiosity by the nobility, while some of the latter are very venomous. The monstrous snakes in the Isle of Hainan are usually shy and not dangerous; but woe betide him who is bitten by the Pak-y-hak. This reptile, which is about three feet long when fully grown, comes up from the creeks, and

creeps up drains into houses. It loves marshy places, and readily takes to the water, wherein it appears at home. It is found, also, among the weeds and rushes, brought up by the freshes of the river. There are several kinds of snakes that abound in the rice-fields.

If I believed the strange accounts which have been given of huge Chinese serpents of ten paces long, with claws like those of a tiger, with glaring eyes as big as fourpenny loaves, with large, and sharp teeth, and jaws wide enough to swallow human beings, I should dwell a little upon them ; but, as it is, I will pass them by, merely making the remark, that the natives are said to lay pieces of wood, armed with iron spikes and covered over with sand, in their paths to destroy them—their great weight occasioning the sharp spikes to wound and rip them up. Some say that these huge monsters are nothing more than crocodiles ; but, whatever they are, we must now leave them.

The fish of China are very abundant, from the Hoang-yu, or yellow-fish of the Yang-tse-kiang, which sometimes weighs eight hundred pounds, to the smallest kind that swims. The Tcho-kie-yu, or armour-fish ; the meal-fish, so called on account of its whiteness ; and the gold-fish, the most brilliant of fresh-water fishes, are in great repute ; but I must tell you of a singular way of fishing practised by the Chinese. It is as follows : "In the morning, when the sun rises, one may see on

the rivers a considerable number of boats, and several of these diving-birds sitting on the sides: the fishermen turn their boats about upon the river, and, at the signal which they give, by striking one of their oars on the water, the cormorants fly into the river, and, diving to the very bottom, seize the fish by the middle; then, coming up again, they carry it to the bark, where the fisherman receiving it, takes the bird, and, holding her legs uppermost, makes her disgorge the small fish which she had swallowed, by passing his hand along her neck, on which there is a ring at the lower part, which hinders them from going directly into the crop. When the fishing is quite over, they take away the ring, and let them feed; when a particular fish is too large for one, they assist each other; one takes the tail, and the other the head, and bring it to their master."

The insects of China, as might be supposed in so large a country, are in their kinds almost endless; beetles of surprising beauty, and butterflies, eight or nine inches between the tips of their outspread wings, figure among them. We, now and then, see a fine moth or butterfly in England, but think of one rich and gorgeous in colours, eight or nine inches across his wings, winnowing his way amid buds and blossoms and China roses!

> Fluttering with rapture through his sunny hour
> A glowing insect, and a flying flower!

You have now had all the "points and pickings" about Chinese animals, birds and fish, reptiles and insects, that I have time to give. In future, when you think of China, some part of what I have said on these subjects will, I doubt not, rise to your remembrance.

CHAPTER XXXI.

A FEW OBSERVATIONS ON BOTANY AND OTHER THINGS.

China possesses a great variety of Trees and Plants and Flowers.—The Chinese know but little of Botany.—Treatises on Botany and Herbals.—Peter Osbeck, Dr. Clarke Abel, Beale, Reeves, and Livingstone.—Camphor Tree, Mo-wang, Nanmo, Croton, Mulberry, Bamboo.—Tea Plant.—Gathering and preparing Tea.—Rice.—Cotton.—Silk.

You will readily conclude that an empire so widely extended as that of China, and comprehending almost every degree of heat and cold, must necessarily abound in trees, and plants, and flowers of almost every variety. From the giants of the forest to the smallest herbs, this is no doubt the case, though it by no means follows that we should be well acquainted with them. It has pleased God to beautify the earth with vegetation,

> And his Almighty hand we see
> In flower, and shrub, and plant, and tree.

An extended knowledge of the vegetation of China is very desirable. Where little is known,

much cannot be told, and all who are interested in the subject are well aware that very little of botany is known in China. The Celestials have not been favoured with a Pitton de Tournefort, a Bernard de Jussieu, or a Linnæus. There is no lack of Chinese treatises on botany, and illustrated herbals; but he who clearly comprehends the meaning of the one, and really admires the drawings of the other, must be somewhat singular, both in his intellect and his taste.

It is hardly likely that you have turned over the pages of the Chinese Pun-tsaou-pe-yaou, and still less likely, if you have, that the work has added to your wisdom. Amusement you would certainly find in the seven volumes of the Pun-tsaou, containing, as they do, many more than a thousand fanciful sketches of plants, animals, and minerals used medicinally in China; but to place any reliance on their correctness would be very hazardous. They excite some wonder,—they afford some amusement, but very little indeed do they extend the knowledge of botany.

The Chinese are certainly not botanists themselves, and it is equally certain that the botanists of other nations have no enlarged acquaintance with the plants of China. Peter Osbeck, a pupil of Linnæus, who went to Canton in the year 1750, as chaplain to a Swedish East-Indiaman, did all he could to obtain botanical knowledge, but his actual observations being limited to the plants

growing about Canton and Whampoa, and such other as he could procure, his success was not very great.

When the embassy of Lord Macartney visited China, enlightened botanists attended it, but the jealousy of the Celestials prevented them from making discoveries to the extent they desired. Still, considerable lists of Chinese plants were made out by them, and these have increased the desire of botanists to know more of China's botanical resources.

Dr. Clarke Abel, a very scientific man, was attached to the mission of Lord Amherst to China, as medical attendant and naturalist to the embassy, and a very valuable collection he made of natural and botanical productions, but almost all his collected specimens went to the bottom of the ocean in the *Alceste* ship, which was wrecked. Three hundred packages of seeds, many of them from unknown species, were among them. Had it not been for this unlooked-for misfortune, the botany of China would have been much better understood. Dr. Abel says, "After leaving the wreck, I had the mortification of hearing that the cases containing the seeds had been brought upon deck, and emptied of their contents by one of the seamen to make room for some linen of one of the gentlemen of the embassy." Thus it appears that three hundred packages of Chinese seeds, many of them unknown to Europeans,

were thrown away to make room for "a *gentleman's* linen."

I remember reading of a servant, who, when sent on an errand, committed an error of the same kind. Having to wait outside a gentleman's house, he took some bread and cheese from his pocket to eat, and perceiving what he thought were a few onions, lying in the sunshine, he picked them up to relish his bread and cheese. While in the act of eating them he happened to be observed. The roots were tulip-roots of the most costly kind, so that it was well the discovery was made; for, otherwise, he might soon have demolished fifty pounds' worth of tulip-roots. This servant and the sailor who threw away the Chinese seeds are fit persons to be mentioned together.

Commerce, with all its restrictions, has more facilities in China than science, being more immediately connected with the wants and inclinations of the people. It may, therefore, be long before botanical knowledge will be much extended in the Imperial dominions.

Among the English residents of China, who have paid attention to botany, the names of Beale, Reeves, and Livingstone ought to be mentioned, and the botanical garden and aviary, established at Macao by Mr. Beale, are proofs of zeal in his scientific enterprise.

Among the remarkable trees and plants of China may be mentioned the camphor-tree, fifty

feet high, and sometimes twenty feet in circumference; the Mo-wang, or king of the woods, the timber of which resembles rosewood; the Nan-mo, a cedar used for Imperial dwellings and temples only; the Croton, from which tallow is obtained; the Tsie-shoo, or lacquer-shrub, from which fine varnish distils like gum; the turmeric-tree; the Ping-taou, or oak-peach-tree; the mulberry, so necessary for the food of silk-worms; and the bamboo; but, as the tea-plant is more important to China than any other vegetable production, I will speak of it at once.

The culture and preparation of the tea-plant in China presents to the eye a series of interesting scenes in the laying out of the ground; the growth of the plant, the picking of the buds and leaves, and the varied processes through which this important article passes before it is packed in the tea-chest.

It is now near two hundred years since tea was first brought into England. The Dutch East-India Company imported it into Europe; and, in 1666, the year in which the Great Fire of London took place, the Lords Arlington and Ossory brought a small quantity of it to this country. Since then the finest ships in the finest mercantile navy of the world, have been employed in its transportation from China to Great Britain.

"The tea-plant is a native of China, or Japan, and probably of both. It has been used among



TEA SCENE.

the natives of the former country from time immemorial. It is only in a particular tract of the Chinese empire that the plant is cultivated; and this tract, which is situated on the eastern side, between the 30th and 33rd degrees of north latitude, is distinguished by the natives as 'the tea country.' The more northern part of China would be too cold; and farther south, the heat would be too great. There are, however, a few small plantations to be seen near Canton."

Great care is required to cultivate tea with success. The ground is well prepared; after which, holes to receive the tea-seeds are made in rows, four or five feet asunder; these rows, and the ground between them, must be kept thoroughly free from weeds. The seed of the turnip in this country has many enemies in the shape of weevils, wire-worms, flies, blight, and other things; and tea-seed in China is so precarious, from many causes, that it is necessary to put six or eight seeds in every hole to secure a fair prospect of success. That the leaves may be gathered without inconvenience, the plants are prevented from growing beyond a certain height, and three years are allowed to pass before any leaves are plucked.

The tea-plant in blossom is an attractive object, its white flowers much resembling those of the white rose, so common in the hedges of England. The seeds of the plant, which are white, are contained in the green pod which succeeds the flower, two or three in each pod. Though the tea-plant will grow in different soils and situations, yet light stony soil, somewhat hilly, produces leaves of the finest quality.

Teas are black or green, and of both kinds there are several qualities. Of the black kind there are the Pekoe, black-leaved Pekoe, Souchong, Congoe, and Bohea; and of the green, the Twankay, Hyson-skin, Hyson, Gunpowder, and Young Hyson. This is so clear that I dare

say you will now remember the names of both kinds.

You must not suppose that the different black teas are in reality different plants; they grow on the same plant, but they are gathered at different times. The pekoe is plucked when the tea-leaves are just budding forth; the black-leaved pekoe is gathered a little later; the souchong later still, and so on till the oldest leaves are gathered, and these are bohea.

The meaning of Bohea is Ta-cha, large tea. Congou means Kung-foo, labour or assiduity. Souchong means Seaou-chung, small or scarce sort. Pekoe means Pak-hoo, white down: so now you have the meaning of the names of all the black teas.

But though the young tea-leaves are better than when they are older, that is not the only reason why one tea is dearer than another. Some teas are picked with more care than others, and prepared with much greater trouble; thus hyson, which means flourishing spring, is not only gathered early, but every separate leaf is twisted and rolled by the hand with great care; and gunpowder is carefully picked hyson. The roundest and the best rolled leaves are picked out, so that they have a more uniform and grain-like appearance than the hyson. Gunpowder tea, is, indeed, often called by the Chinese Choo-cha, or pearl-tea. In common teas there is more of the wood or stalk of the plant than in the better kinds.

Both black and green teas are dried by fire, and the heat in some measure curls them both, but the fire has most to do in curling the black teas, and the hand in curling the green. The tales about green tea being dried in copper and brass pans, and turned green by the verdigris, or rust of the metal, are all idle reports. Green tea, like the black, is dried in iron pans. The green tea-plant and the black tea-plant are different, but the difference between the two kinds of tea is more owing to the manner of preparing them, than to any other cause. Indeed, it is said that green tea can be made from the black tea-plant. In packing teas, the green are used more tenderly than the black, for while the latter are only shaken into the chests, the former are pressed down by the foot. The exportation of tea from China to Great Britain, according to Captain Pidding, is at the rate of forty-eight million pounds per year. The Chinese drink their tea without cream or sugar,—and now I dare say that you know more about tea than ever you did before.

I mentioned rice when I spoke of Dane's Island. You shall have a few more words about its cultivation. Rice, perhaps, furnishes food for a greater part of the human race than any other grain—it is cultivated and eaten in almost all parts of the eastern world. The East Indies and China, Egypt and the north of Africa, America, especially Carolina, Spain, Italy, and Turkey, all cultivate it.

Rice is sown either on the water or on the mud, and afterwards transplanted. "Cast thy bread upon the waters," says Solomon, "for thou shalt find it after many days." In some places land produces three crops of rice in a year.

In China, rice is usually sown very thickly on a piece of ground well manured to receive it, and then, when it has sprung up eight or ten inches, it is transplanted, small tufts of it being set at regular distances in the muddy ground, and thoroughly well watered. When rice is set in a valley whose surface has been deposited by the streams tumbling from the mountains, it has the double advantage of growing in a good soil, and of being well supplied with water.

In the cultivation of rice the hoe should not be spared, and when water is not sufficiently abundant from a natural source, artificial means must be adopted to irrigate the ground, the wheel for raising water must be put in motion, and the bamboo pipes must be filled that they may convey the fertilizing stream to every part.

Rice when ripe is reaped, and shaken in small bundles over a large tub; this latter process answers the purpose of thrashing it. Such kinds of rice as will not readily shed the corn, are thrashed on a floor, like our wheat and barley.

Cotton is the woolly, or soft downy substance found in the pod of the cotton tree, and few substances have been made more extensively useful to

mankind. The cotton tree is cultivated to great extent in India and America, as well as in China. In the cotton plantations, when the pods begin to open, women and children go from tree to tree plucking the cotton and seeds, and leaving the husks behind. The seeds are separated from the cotton, by being passed through a machine called a gin, after an exposure to the sun. It is in this raw state that cotton is usually packed very lightly in bags for exportation. A bag of cotton usually weighs about three hundred pounds. The cotton of China is extensively used in the formation of the celebrated Nankin cloth, called Nankeen.

Silk is another important production of China, and to supply with food the worms which produce it, great attention is paid to the cultivation of the mulberry tree. The prime object with the grower of this tree is to secure as plentiful a supply of healthy leaves, with as little fruit as possible. The ground is well manured, and the trees, planted at convenient distances, arrive at perfection in three years; the branches are thinned and pruned with great care.

The management of the silkworm requires continual vigilance, as the little industrious insect is easily injured. It is said that even a loud cry, or the barking of a dog does it a mischief, and for this reason the small houses in which silkworms are nursed, are usually in the middle of plantations. The worms must be kept clean, quiet, and free

from noisome smells. They are fed with leaves strewn on basket-work.

When the worms have spun themselves up in their cacoons, which they do in about a week, a part of them are left to turn into moths, but the greater part are killed lest they should spoil the silk by eating through the cacoon. They are killed by being placed in jars under salt and leaves, kept close from the air. The silk is wound off the cacoons as they lie floating in water.

" The worm! the worm! the silken worm!
He 's one of a happy and wealthy firm.
He lives at his ease 'mid the mulberry trees,
Weaving his web by slow degrees:
He quaffs his goblet of sparkling dew,
And dines on the best, for his cares are few:
His coat is fashioned of velvet and gold,
And in silken robes, during winter cold,
He gathers his own little self to sleep,
Careless of those who wake and weep.
Ha! ha! ha! he is snug on high,
Dreaming of wings and a sunny sky."

CHAPTER XXXII.

MISCELLANEOUS.

The Chain of Mountains North of the Meilung Group.—The Wootang Rocks.—The Shih-mun, or Rock Gates.—The Hea Hills.—The Foo-chun Hill.—The Woo-e-shan, or Bohea Hills.—The Ou-ma-too, or Five Horses' Heads.—The Kin-Shin, or Golden Island.—Merits and Demerits.—Earthquakes.—Arms of China.—Chinese Travelling.—Favourable and unfavourable Points in Chinese Character.—Missionary Exertions.—Conclusion.

I HAVE now come to the last chapter of my „ points and pickings." When a party sit down to a plate of cherries or filberts, picking out the best according to their fancy, it is only now and then that two persons fix on the same filbert or cherry; in other things it is just the same. Had any of you undertaken to write a book like mine, most likely his points and pickings of China would have been very different to those I have chosen. Rambling on from one thing to another I have endeavoured to please you—

> To pick my points and make my matter clear,
> Nor yet too light of heart, nor too severe.

What I have now to add will not take you long to read.

The following are a few pickings of information of the mountains, hills, rocks, and striking objects of China. Of these there are some beautiful engravings extant. The mountain chain north of the Milueng group in the province of Kiang-si, are truly Alpine in their appearance, and the Woo-tang Rocks, in which the Kan-kiang-ho rises, are wondrously varied and romantic.

> " The wild streams leap with headlong sweep
> In their curbless course o'er the mountain steep:
> All fresh and strong they foam along,
> Waking the rocks with their cataract song."

The Shih-mun, or Rock Gates, in the province of Kiang-nan; the Hea-Hills, near Chaou-king-foo, and the Foo-chun Hill, in the province of Che-keang, are all worthy of notice, as well as Woo-e-shan, or Bohea Hills, Fokien, the Se-Tseaou-Shan, or the Western seared Hills, and the Tseih-Sing-Yen, or Seven-star Hills. The Ou-ma-too, or Five Horses' Heads, is much famed,

> " Five giant steeds to battle driven,
> Men number'd, side by side,
> Five mountain-tops asunder riven;
> There stand they, petrified.
> Was it fear of foemen wrought—or sorcerer's spell
> Or is it but a poet's miracle?"

Among other places and objects entitled to regard I would mention the cotton plantations at

Ning-po; the Kilns in the lime districts at King-tan; the pass of Yang Chow; the Entrance to the Temple of Confucius at Ching-hai; the Temple of Poo-ta-la at Zhe Hol, in Tartary; the See Hoo and Temple of the Thundering Winds from the Vale of Tombs; the Bamboo Aqueduct at Hong Kong; the Temple of Budha at Canton; the Temple of Bonzes in the Quang-yen-Rock; the Great Temple at Macao, and the Kin Shin, or Golden Island, on the Yang-tse-kiang River.

The Chinese reduce merits and demerits, or good and bad actions, to a kind of scale, so that any one in certain cases may know the value of his own conduct. I shall pick out a few instances by which you will see the proportionate estimate of different actions.

Merits.	Rate of Merit.	
To cause a woman to restrain her temper ..	for one day	1
To check the scolding of women	for each time	1
To teach them to be cleanly in the kitchen ..	for each day	1
To hinder them from gadding to see plays acted	for each time	5
To teach them to be kind to female slaves	do.	20
To teach them to agree with their relations	do.	50
To teach them to be virtuous and benevolent	do.	100

Demerits.	Rate of Error.	
To allow a second wife to ill treat children of the first	for one day	1
To allow women to be idle.....	for one day	2
To allow them to scold	do.	5
To allow them to see plays	for each time	10
To allow them to ill use slaves	do.	30
To allow a wife to ride over her husband..	do.	100

Merits.	Rate of Merit.	
To feed one who has no means of support	for each day	1
To cure a slight disease	for each time	3
To bury a human bone	do.	10
To cure a serious disease	do.	30
To reform a worthless person	do.	50
To save a person's life	do.	100
Demerits.	**Rate of Error.**	
For a rich man to mock the poor	for each time	1
Not to serve an object of pity	do.	20
To injure a public well	do.	30
To destroy a person's tomb	do.	100
Merits.		
To save from death a swine, sheep, goose, or duck	for each time	1
To save from death a dog, ox, ass, or horse	do.	20
Demerits.		
To confine birds in a cage	for each offence	1
To kill ten insects	do.	1
To destroy the nests of birds	do.	20
Secretly to butcher oxen and dogs	do.	100

Although the people of China shave their heads and wear long tails, these customs are anti-Chinese, and were not observed by their forefathers. They were imposed upon the people by their Tartar conquerors on pain of death. Indeed many of the old sons of Han preferred to die rather than to give way to such innovations. I think I have said before, that the Chinese consider that during the dynasty of Han the empire was at its greatest glory.

China has been visited by terrible earthquakes. At Heu-chow, in Honan province, about twenty years ago, an earthquake took place, in which four hundred and thirty men and women were crushed

to death, and five hundred and ninety brused. The shock injured a hundred and sixty nine hamlets, and overthrew, beside tiled houses, sixteen thousand nine hundred thatched cottages.

Hardly do I know whether I have told you that the arms of the Chinese empire are, a dragon, and that the people regard the being of whom the dragon is the symbol, as the origin of temporal good, as well as the bestower of the seasons, the wind and the rain, the thunder and the lightning. The figure of the dragon appears on banners and books, on linen, apparel, and pictures. There is a wild legend attached to the figure of the dragon; it is said that Foh, who invented the sixty-four several symbols, was beset by a dragon that rushed upon him from the bottom of a lake, who had all the symbols marked on his back. The emperor's dragons are five-clawed; other persons who use the figure, have a dragon with four claws.

The Chinese make use of horses, sedans and palanquins in travelling, but seldom use carriages. In great cities travellers may procure tolerable accommodation, but in smaller towns and villages it is otherwise. The inns, if such they may be called, are mostly built of mud, and you look in vain for a pavement, or boarded floor. There is a mat, certainly, for the use of the traveller, but if he wishes the comfort of a bed and night-clothes, he must provide himself with them. The roads

are bad, which is a great inconvenience, as journeys are often performed in the night.

> The road that is rough in the noonday light
> Must be rougher still in the dark midnight.

Chinese couriers usually ride on horses, and when on urgent business a feather is tied to the packet containing the despatch; the express is called a fei-ma, or flying-horse, and travels about a hundred miles a-day, having horses always ready at the different posts. The high saddles used in China do not suit me at all. A common message may be sent by a common messenger, but when a letter is sent direct from the emperor himself, a mandarin usually is the bearer of it; he carries it on horseback in a hollow tube slung at his back.



COURIER.

The favourable points in the Chinese character are mildness, docility, industry, peaceableness, subordination and respect for the aged; and the unfavourable points, selfishness, insincerity, falsehood, distrust, pride, jealousy and cruelty. What a pity it is that there should be so much outside virtue in the world! We ought, however, to encourage kindly feelings towards the black-haired race, and to think of them as favourably as we can. The fact that poverty is no reproach among them, and that age receives more respect from them than they pay to the affluent, ought to influence us much in their favour. When I weigh them in the balances with regard to their peaceableness, and the way in which they honour their parents, estimate merit, and respect age, I find them of full tale and weight, but when I put them in the scale on account of their humility, their disinterestedness and humanity,

> Their men and their women are light as a feather
> Sleek heads, and pigtails, and club-feet altogether.

Little at present has been done by missionaries in China, except the printing of books. The future, however, in this respect, looks more promising than the past. Doctor Morrison, who, assisted by Yung Saam Tak, a native of China, had acquired some knowledge of the Chinese language in England, was sent to Canton, by the London Missionary Society, who were desirous to obtain a translation

of the Holy Scriptures in Chinese. Assisted by Doctor Milne, Doctor Morrison, as I have before stated, was enabled to finish, beside other works, a translation of the Holy Scriptures, a Chinese Grammar, and a Chinese Dictionary; and these will remain to future ages a monument of his christian zeal and untiring perseverance. Some amount of christian information has been spread abroad by missionaries in the language of the Imperial dominions, for the missionary Medhurst computes that, reckoning together complete Chinese Bibles, Chinese and Malay Testaments, and other portions of scripture, at least eight million pages of religious publications have been issued from the press in the Chinese and Malayan languages.

England is a christian country, and she cannot add to her influence without adding to her duties. She is as much bound to do good as to get good; when her power is increased, her responsibility is increased also. China is an extended field, whence she may gather a goodly harvest that is temporal, but she ought to sow that field with seed which is spiritual and eternal. If Christian England be strong, let her not abuse her power, lest she be weakened among the nations of the earth. If Christian England be a sun, let her light shine forth, lest that light be obscured, and she herself be shrouded in darkness. Freely has she received of the word of life, as freely then let her spread it among the kingdoms of the world.

I have now given you "points and pickings" of China enough to occupy your thoughts. See, then, that you turn your knowledge to advantage. Let the evil of which you have heard, be avoided, the good be practised, and a spirit of kindness towards the sons of Confucius be fostered in your hearts. May England, beloved England! be, as she has long been, for courage, integrity, humanity, and generosity, the first country beneath the stars!

Her justice, and her wide command
Be long renowned in story,
And China's good go hand in hand
With Britain's lasting glory.

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